

Samaritan Institute for Religious Studies

Faculty Newsletter

December 1995

FROM DEAN MONA WEST

"A Transforming Classroom"

Recently, I taught a New Testament course in Austin, Texas. I taught this course differently because of some reading I had been doing on adult learning and educational philosophy. The results were amazing. In the span of three intensive weekends, my students and I were able to create a learning community that valued every person's contribution to achieving the goals we had negotiated for the class.

It was truly a transformative experience for me. I understood more fully the needs of our students--most of whom are adult learners. I understood more about myself as an educator--someone who wants to be engaged with students as facilitator and co-learner, rather than an authority figure who imparts 'the truth' to passive students.

The concepts I applied in my class came from two different authors: bell hooks, an African-American educator and cultural critic and Malcom Knowles, a white male who has been a pioneer in the adult education movement.

bell hooks (and this is how she spells her pen name), in her book *Teaching To Transgress: Education as the Practice of Freedom*, identifies the kind of education that she has been practicing for 20 years as "engaged pedagogy." Engaged pedagogy transgresses the boundaries of the traditional "banking system" of education that defines knowledge as the memorization and regurgitation of information. Engaged pedagogy encourages critical thinking, rather than rote memorization. It challenges professors to make the classroom an exciting, learning community. Engaged pedagogy is "progressive, holistic education. . . which challenges teachers to be actively committed to a process of self-actualization that promotes their own well-being if they are to teach in a manner that empowers students."

Let me tell you that engaged pedagogy is no easy task. It requires vulnerability, creativity, and critical work. There were many times I had to resist shifting into my 'lecture mode.' Being a talking head was less risky than being an embodied co-learner. I found myself reading and preparing more for classes, rather than repeating boring outlines of material. It took more time, but I got excited about creating assignments and classroom experiences that were interactive and promoted critical thinking.

Malcom Knowles has developed a particular method for teaching adult learners which he calls "andragogy." Some of the points to this method include:

1. Adults need to know why they need to learn something before undertaking to learn it.
2. Adults come to a learning situation with more experience that is qualitatively different from youths.
3. Adults become ready to learn those things they need to know or to be able to do in order to cope effectively with their real-life situations. Adults are life-centered in their orientation to learning.
4. The primary motivators for adult learners are intrinsic ones such as increased self-esteem, quality of life, and job satisfaction.

(from *The Making of an Adult Educator: An Autobiographical Journey*)

Well, needless to say these were news to me since most of my teaching experience has been at the college level with traditional students just out of high school! I applied Knowles' andragogical model to the New Testament course by discussing with students on the first day of class their expectations for our time together. Then I asked them how we might meet these expectations together as a learning community. In light of these discussions, we negotiated additional learning objectives for the course that dealt with "their need to know."

I also tried to facilitate discussion and create assignments that would apply to their real-life situations. We talked about biblical study as it relates to sermon preparation, personal devotion, and the politics of biblical interpretation. We even did some queer readings of the parables!

In all of this, I learned quite a bit from my students and I experienced an approach to education that I have partially practiced for several years but never risked its full implementation. Let me challenge each of you to try some of these approaches in your classroom and see what a difference it makes!

TRUSTEES APPROVE FACULTY DEVELOPMENT FUNDS

Samaritan has been fortunate to receive endowments from the estates of Ms. Betty Ann Brolsma and Dr. Tom Reveley. A portion of these monies have been designated for faculty development and recognition.

The Betty Ann Brolsma Faculty Development Fund will provide \$2500 in 1996 for activities such as: faculty scholarships for continuing education; honoraria for speakers/lecture series/workshop facilitators; funding for faculty workshops at the district level. Guidelines and application information will be available by January 31.

The Dr. Tom Reveley Outstanding Teacher Award will be an annual award. The winner will be selected by the Dean of Samaritan Institute based on student evaluations and academic excellence. This recognition includes a cash award, a certificate, and a plaque in the Samaritan office. The award will be given in the third trimester of 1996, specific date and place to be announced.

FACULTY REMINDERS

The following are some suggestions and reminders for faculty:

1. When Samaritan verifies a student's enrollment for a particular course, we include the name and phone number of the instructor. The student is told to contact the instructor for any advanced assignment for the course. Samaritan encourages instructors to maximize class time by contacting students with pre-assignments.
2. Instructors are requested to provide a day-to-day syllabus for students which outlines the course, its requirements, and assignments. A copy of this day-to-day syllabus must be on file with the Dean's office before the end of the course.
3. A creative way to utilize contact hours is to schedule a course in conjunction with a District or General Conference and require students to attend business sessions, workshops, plenary sessions, and worship services. These experiences can be related to the course through group discussion or through a reaction/reflection paper.

The Dean has requested Sources of Hope Bookstore to stock the following books as supplemental texts:

(for the Christian Education course)

Educating Christians: The Intersection of Meaning, Learning, and Vocation by Jack L. Seymour, Margaret Crain, and Joseph Crockett (Nashville: Abingdon Press, 1993).

Soul Stories: African American Christian Education by Anne Streaty Wimberly (Nashville: Abingdon, 1994).

(for the Church Administration course)

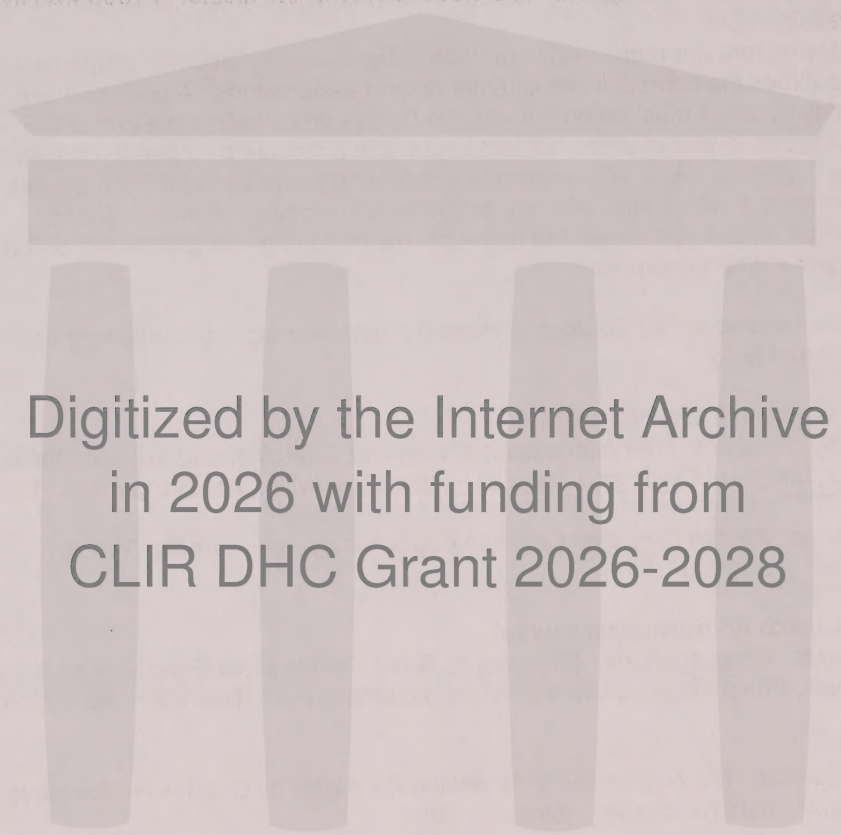
Marketing for Congregations: Choosing to Serve People More Effectively by Norman Shawchuck, Philip Kotler, Bruce Wrenn, and Gustave Rath (Nashville: Abingdon, 1992).

Church Conflict: The Hidden Systems Behind the Fights by Charles H. Cosgrove and Dennis D. Hatfield (Nashville: Abingdon, 1994).

(for the Pastoral Care course)

African American Pastoral Care by Edward P. Wimberly (Nashville: Abingdon, 1991).

Instructors may require these texts for their students, in addition to the ones already required. Or, instructors may order these texts for themselves to supplement their own preparation for teaching. These supplemental texts could also be assigned as extra reading or as resources for reports and projects.



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1995 IN RETROSPECT

Enrollment Statistics

In 1995 Samaritan offered 33 classes with a total of 205 student units. Correspondence enrollment is 70, which brings our total enrollment (at the time of this writing) to 275. The average size of a class offered in the district in 1995 was five students.

Samaritan offered three proficiency courses the week before **General Conference** with a total enrollment of 26 students. We also certified 24 continuing education workshops at General Conference and issued 73 certificates.

Orientation to MCC Pastoring had an enrollment of 34 students. We had quite a diverse group this year: 20 women, 14 men; nine transfer clergy; two transgendered persons; four persons of color; an age range of 26 to 62; 20-plus students had M. Div. training; two students were attorneys; at least one student had completed Ph.D. studies.

Samaritan is in the midst of offering its first course in the **dual enrollment program with CTS**. Dr. Robert Goss (Samaritan faculty) is teaching Sexuality Studies at CTS. There are 22 students enrolled in the course--several MCC students, as well as students from other seminaries in the Association of Chicago Theological Schools.

General Conference Highlights

Many of us spent some important time together at the **Samaritan faculty meeting**. Dr. Randy Bailey led us in an exercise which underscored the ways in which oppression affects all of us--as victims and/or as perpetrators.

Several **awards** were given. Tom Bohache received the Outstanding Education Facilitator Award. Jim Mitulski received the Outstanding Faculty Award. There were two Dean's Awards given--one to South Central District and the other to Sue Schrader and Sources of Hope Bookstore. MCC New York received the Board of Trustees and Staff Award.

Samaritan celebrated its 25th anniversary with an awards **luncheon**. Bob Goss was the keynote speaker. We honored Richard Ploen as our founder and Nancy Wilson received the Richard Ploen Founder's Award. Don Eastman was made an honorary lifetime trustee and St. John the Apostle MCC received the Gary McClelland Award.

A LOOK AHEAD AT 1996

New Curriculum

Two new courses will be added to the proficiency curriculum. **Theology and Ethics** are currently being developed and will be offered in the second trimester of 1996.

Those of you who would like to be approved to teach either of these courses should request this in writing to the Dean. Your request should include reasons why you would like to teach the course and descriptions of experience and/or training that equip you to teach the subject matter.

Polity/Practics is the new name for the Orientation program. The program will be redesigned to include a polity component, however the core format of the program will not change. It will continue to be a two-week residential experience that is interdisciplinary in its approach and team-taught. We are in the process of finalizing the dates for the 1996 program.

Samaritan announced at General Conference that we would begin the development of a **lay certificate program**. We are in the early stages of gathering information and assessing the specific needs for such a program. Plans are to have some curriculum in place by the third trimester of 1996, possibly earlier.

Theological Conference Scheduled for Early 1997

Many of you may have heard that Samaritan is planning a theological conference. A steering committee has been at work to design a three-day conference on the theme, "Sexual Theology for the Next Millennium." The conference will feature some outstanding keynote speakers and bring together pastors, theologians, and activists to network and share ideas concerning sexual theology.

There will be a general call for papers in the near future. Some sessions include: the Bible and Sex; Sexuality and the Family; Sexuality and Spirituality and Lifestyle Diversity. Details on date and location will be forthcoming. Start planning now to attend and to submit a paper proposal!

Continuing Education

Samaritan plans to offer continuing education experiences at the district level in the months ahead. Some faculty have already expressed an interest in developing workshops or seminars that would be certified by Samaritan for continuing education credit. Other faculty have suggested that there are components of courses they are already teaching for Samaritan that could be "lifted out" for continuing education credit.

Interested faculty need to send a proposal to the Dean for approval as a Samaritan certified continuing education experience. The proposal should include a general description of the workshop/seminar, number of contact hours, an outline of individual segments of the workshop, experience and training of the instructor in the subject matter. Once approved, students will register with Samaritan and we will issue a certificate upon completion.

Samaritan is using the national formula for computing continuing education units: 10 contact hours = one continuing education unit. More or less contact hours can be computed on a proportional basis (eg., 5 contact hours = .5 CEU).

SAMARITAN

Institute for Religious Studies

Course Listing

First Trimester

Jan 1 - Apr 30, 1996

Course Listing

First Trimester Jan 1 - April 30, 1996

Church Administration/Church Growth

3.00 Credit

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00545	GLD	D. Dale	MCC Louisville Louisville, KY	March 6-9 (9am-6pm)
SAMA-00532	NWD	J. Suess-Pierce	MCC Portland Portland, OR	Feb. 17-25 (See grid on next page)
SAMA-00543	SCD	W. Foxworth	Austin, TX Exact location TBA	Mar. 23-24; Apr. 13-14, 27-28 (Sat. 9am-5pm) (Sun. 1-5pm)

History of Christianity, Part I

3.00 Credit

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
* SAMA-00546	GLD	B. Goss	Faith Et'l MCC, Springfield, IL; MCC of Greater St. Louis	Jan. 19-20; Feb. 16-17; Mar. 15-16 (Fri. 7-10pm) (Sat. 9-5)
SAMA-00530	NWD	A. Eddington	MCC Portland Portland, OR	Feb. 17-25 (See grid on next page)

Introduction to Sexuality Studies

3.00 Credit

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00531	NWD	R. Cole	MCC Portland Portland, OR	Feb. 17-25 (See grid on next page)
SAMA-00553	SED	J. Orost	MCC of Tampa Tampa, FL	Jan. 27; Mar. 2; Mar. 30; Apr. 27
SAMA-00525	SWD	J. Suess-Pierce	Divine Redeemer MCC Glendale, CA	Jan. 12, 6-10pm; Jan. 13, 8am-5pm; Jan. 14-15, 8am-4pm

Preaching

2.00 Credit

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00548	MCD	P. Whiting	Church of the Holy Spirit MCC Des Moines, IA	Mar. 8 (9am-6pm) Mar. 9 (9am-6pm) Mar. 10 (9am-3pm)

* 1st & 3rd weekends at Springfield; 2nd weekend at St. Louis

Understanding the Bible, Part I**3.00 Credit**

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00541	GLAD	M. Ragona	Covenant MCC Birmingham, AL	Jan. 27; Feb. 24; Mar. 9; Mar. 30; Apr. 13 (10am-6pm)
SAMA-00542	GLAD	N. Hardesty	MCC Charlotte Charlotte, NC	Jan. 13; Feb. 10; Mar. 9; Mar. 30; Apr. 27 (10am-6pm)
SAMA-00544	SCD	M. West	Cathedral of Hope MCC Dallas, TX	Feb. 10-11 & 24-25; Mar. 9-10 (Sat. 9am-5pm) (Sun. 1-5pm)

Understanding the Bible, Part II**3.00 Credit**

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00529	NWD	F. Okulam	MCC Portland Portland, OR	Feb. 17-25 (See grid below)

SAMARITAN EDUCATION WEEK - NW DISTRICT
February 17 - 25, 1996 - Portland, Oregon

8:30 AM - 12:30 PM**1:30 PM - 5:30 PM****6:30 PM - 10:30 PM**

Saturday, 17th:

Understanding the Bible, Part II
History of Christianity, Part IUnderstanding the Bible
History of Christianity

Sunday, 18th:

Understanding the Bible
History of ChristianityUnderstanding the Bible
History of Christianity

Monday, 19th:

Understanding the Bible
History of ChristianityUnderstanding the Bible
History of Christianity

Tuesday, 20th:

Understanding the Bible
History of ChristianityUnderstanding the Bible
History of Christianity

Wednesday, 21st:

Sexuality Studies
Church Administration/GrowthUnderstanding the Bible
History of Christianity

Thursday, 22nd:

Sexuality Studies
Church AdministrationSexuality Studies
Church Administration

Friday, 23rd:

Sexuality Studies
Church AdministrationSexuality Studies
Church Administration

Saturday, 24th:

Sexuality Studies
Church AdministrationSexuality Studies
Church Administration

Sunday, 25th:

Sexuality Studies
Church Administration**INSTRUCTORS:**

"Understanding the Bible, Part II" - Rev. Frodo Okulam
 "Church Administration/Growth" - Rev. Janet Suess-Pierce

"History of Christianity, Part I" - Rev. Alan Eddington
 "Sexuality Studies" - Rev. Roy Cole

Registration Information

Students are encouraged to register for classes as soon as possible. There is a minimum enrollment of four students for each district partnership class. A course may cancel if minimum enrollment has not been met 14 days before the first class session.

Students register direct to Samaritan Administration Office:

Samaritan
P.O. Box 688
Lewisville, TX 75067

Phone: (214) 221-7749
Fax: (214) 221-7345

How to Register

1. Fill out the enclosed registration form. (This form may be photocopied for additional classes.)
2. Send it to Samaritan, with a check or money order for the full tuition and the \$35.00 registration fee 30 days before the first class session.

Late Fees

An additional late fee of \$40.00 will be assessed if the \$35.00 registration fee and full tuition is not received 14 days before the first class session. **This policy will be strictly enforced.**

Registration Option

Students may preregister by forwarding the \$35.00 non-refundable registration fee and the completed registration form to Samaritan. Full tuition must be paid 2 weeks (14 days) before the first class session. (Late fee policy still applies.)

Tuition and Fees

Credit	Class Hours	Tuition	Audit
1	12	\$ 90	\$ 50
2	24	\$ 180	\$ 100
3	36	\$ 270	\$ 150

Registration fee: \$35.00 per course, per student. This fee is non-refundable.

Late fee: \$40.00 per course, per student in addition to the \$35.00 registration fee. This fee is non-refundable.

Students will make checks payable to Samaritan. A fee will be charged for returned checks marked "insufficient funds". Payment plans/scholarship arrangements must be made in advance and negotiated with each district, where applicable.

Samaritan

Course Registration Form

Return this form to:
Samaritan
P.O. Box 688
Lewisville, TX 75067
Phone (214) 221-7749
Fax (214) 221-7345

Student Information

Name _____

Address _____

City, State, Province _____

Zip/Postal Code _____ Country _____

Church/District (if applicable) _____

Social Security # _____

Phone (home) _____ (work) _____

Signature _____ Date _____

Course Information

(See Course Listing to complete information)
(Use a separate form for each course)

Course ID# _____

Course Title _____ No.Credits _____

Faculty _____

Payment Information

Registration Fee \$ _____
(\$35.00 per course)
Tuition \$ _____
(\$90.00 per credit)
Audit Fee \$ _____
(\$50.00 per credit)
Late Fee \$ _____
(\$40.00 per course +
\$35.00 Registration Fee)
Total \$ _____

Check any that apply:

- ☐ **For Full Credit**
☐ **Proficiency Requirement**
(Course required for UFMCC Ordination,
must be taken for full credit.)
☐ **Audit**
(Any Samaritan course may be audited.
Audit students pay to attend the course
but are not required to do assignments.)

Check/M.O. No. _____

Sources of Hope Bookstore

ATT: Sue Schrader

P.O. Box 35466 • 5910 Cedar Springs Road • Dallas, Texas 75235

Phone (214) 351-1901 • Fax (214) 351-6099

SOLD/SHIP TO: _____

ADDRESS: _____

PHONE: _____

NOTES: _____

	TITLE/DESCRIPTION	COST	TOTAL
✓	UNDERSTANDING THE BIBLE , Part 1		
	THE NEW OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA	\$39.95	
	THE MERCER DICTIONARY OF THE BIBLE	\$35.00	
✓	UNDERSTANDING THE BIBLE , Part 2		
	THE NEW OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA	\$39.95	
	THE MERCER DICTIONARY OF THE BIBLE	\$35.00	
	THE MORAL TEACHINGS OF PAUL, 2ND EDITION	\$12.95	
✓	HISTORY OF CHRISTIANITY, Part 1		
	THE STORY OF CHRISTIANITY, VOL. 1	\$18.00	
	HER STORY	\$13.00	
	CHRISTIANITY, SOCIAL TOLERANCE, AND HOMOSEXUALITY	\$18.95	
	READINGS IN CHRISTIAN THOUGHT, 2ND ED.	\$25.95	
	READINGS IN HER STORY	\$15.00	
✓	HISTORY OF CHRISTIANITY, Part 2		
	THE STORY OF CHRISTIANITY, VOL. 2	\$19.00	
	HER STORY	\$13.00	
	READINGS IN HER STORY	\$13.00	
	READINGS IN CHRISTIAN THOUGHT, 2ND ED.	\$25.95	
	HIDDEN FROM HISTORY	\$15.00	
	BLACK RELIGION AND BLACK RADICALISM	\$16.95	
✓	INTRODUCTION TO SEXUALITY STUDIES		
	OUR SEXUALITY, 5TH ED.	\$48.50	
	EMBODIMENT	\$16.99	
	TOUCHING OUR STRENGTH	\$12.95	
	STUDENT READER FOR SEXUALITY STUDIES	\$20.00	
✓	UFMCC POLITY		
	DON'T BE AFRAID ANYMORE	\$12.95	
	UFMCC BY-LAWS	\$2.00	
	STUDENT READER FOR UFMCC POLITY	\$20.00	

✓	WORSHIP		
	BAPTISM: CHRIST'S ACT IN THE CHURCH	\$13.95	
	EUCCHARIST: CHRIST'S FEAST WITH THE CHURCH	\$13.95	
	INTRODUCTION TO CHRISTIAN WORSHIP, REV. ED.	\$14.95	
	AFRICAN AMERICAN CHRISTIAN WORSHIP	\$12.95	
✓	CHRISTIAN EDUCATION		
	FOUNDATIONS FOR THE TEACHING CHURCH	\$7.00	
	TO KNOW AS WE ARE KNOWN	\$10.00	
	TEACHING SCRIPTURE FROM AN AFRICAN-AMERICAN PERSPECTIVE	\$7.95	
	HOW TO MOBILIZE CHURCH VOLUNTEERS	\$11.99	
	MARCHING TO DIFFERENT DRUMMERS	\$7.50	
✓	CHURCH ADMINISTRATION		
	ANTAGONISTS IN THE CHURCH	\$11.99	
	44 STEPS UP OFF THE PLATEAU	\$11.95	
	STUDENT READER FOR CHURCH ADMINISTRATION	\$10.00	
✓	PREACHING		
	A CAPTIVE VOICE	\$12.99	
	PREACHING	\$12.95	
	THE PREACHING LIFE	\$10.95	
	FINALLY COMES THE POET (SUPPLEMENTAL)	\$13.00	
	IMAGINING A SERMON (SUPPLEMENTAL)	\$10.95	
	IMAGERY FOR PREACHING (SUPPLEMENTAL)	\$9.00	
✓	PASTORAL CARE		
	THE SKILLED PASTOR	\$12.00	
	STUDENT READER FOR PASTORAL CARE (PART A - DISTRICT COURSES ONLY)	\$4.00	
	STUDENT READER FOR PASTORAL CARE (PART B - CORRESPONDENCE)	\$2.00	

SHIPPING COSTS
\$5.00 minimum postage up to \$50 Subtotal
10% of Subtotal for all orders over \$50

SUBTOTAL

SHIPPING/HANDLING

PRICES SUBJECT TO CHANGE WITHOUT NOTICE

TAX 8.25% (Texas Only)

PLEASE INDICATE METHOD OF PAYMENT

TOTAL

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☐ MONEY ORDER

☐ AMERICAN EXPRESS

☐ MASTERCARD

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EXPIR. DATE

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Required Texts for Courses

All texts may be ordered from Sources of Hope Bookstore. Call toll free 1-800-501-4673 and ask for Sue Schrader. Allow one week for delivery.

UNDERSTANDING THE BIBLE, PART 1

The New Oxford Annotated Bible with the Apocrypha, Oxford University Press.

The Mercer Dictionary of the Bible, Mercer University Press.

UNDERSTANDING THE BIBLE, PART 2

The New Oxford Annotated Bible with the Apocrypha, Oxford University Press.

The Mercer Dictionary of the Bible, Mercer University Press.

The Moral Teachings of Paul: Selected Issues, by Victor Paul Furnish, Abingdon Press.

HISTORY OF CHRISTIANITY, PART 1

The Story of Christianity, Vol. 1, by Justo Gonzalez, Harper San Francisco.

Her Story, by Barbara MacHaffie, Fortress Press.

Christianity, Social Tolerance, and Homosexuality, by John Boswell, University of Chicago Press.

Readings in Christian Thought, 2nd ed., edited by Hugh T. Kerr, Abingdon Press.

Readings in Her Story, edited by Barbara MacHaffie, Fortress Press.

HISTORY OF CHRISTIANITY, PART 2

The Story of Christianity, Vol. 2, by Justo Gonzalez, Harper San Francisco.

Her Story, by Barbara MacHaffie, Fortress Press.

Hidden From History: Reclaiming the Gay and Lesbian Past, Martin Duberman, et.al., eds., Penguin Press.

Black Religion and Black Radicalism: An Interpretation of the Religious History of Afro-American People, 2nd ed., by Gayraud S. Wilmore, Orbis Press.

Readings in Christian Thought, 2nd ed., edited by Hugh T. Kerr, Abingdon Press.

Readings in Her Story, edited by Barbara MacHaffie, Fortress Press.

INTRODUCTION TO SEXUALITY STUDIES

Our Sexuality, 5th edition, by Robert Crooks and Karla Baur, Benjamin Cummings Publishing Co.

Embodiment: An Approach to Sexuality and Christian Theology, by James B. Nelson, Augsburg Publishing.

Touching Our Strength, by Carter Heyward, Harper and Row Publishers.

Readings in Sexuality Studies, collection of photocopied articles.

UFMCC POLITY

Don't Be Afraid Anymore: The Story of Reverend Troy Perry and the Metropolitan Community Churches, by Troy Perry with Thomas Swicegood, St. Martins Press.

UFMCC By-Laws, available from UFMCC in Los Angeles (213-464-5100).

Student Reader, collection of photocopied articles.

CHRISTIAN EDUCATION

Foundations for the Teaching Church: Christian Faith, Person Nurture, and Church Life, by Grant W. Hanson, Judson Press.

To Know as We Are Known: A Spirituality of Education, by Parker J. Palmer, Harper and Row.

Teaching Scripture from an African-American Perspective, by Joseph V. Crockett, Discipleship Resources.

How to Mobilize Church Volunteers, by Marlene Wilson, Augsburg.

Marching to Different Drummers, by Pat Burke Guild and Stephen Garger, Association for Supervision and Curriculum Development.

WORSHIP

Introduction to Christian Worship, Revised Edition, by James F. White, Abingdon.

African American Christian Worship, by Melva Wilson Costen, Abingdon.

Eucharist: Christ's Feast with the Church, by Laurence Hull Stookey, Abingdon.

Baptism: Christ's Act in the Church, by Laurence Hull Stookey, Abingdon.

CHURCH ADMINISTRATION/GROWTH

Antagonists in the Church: How to Identify and Deal with Destructive Conflict, by Kenneth C. Haugk, Augsburg.

44 Steps Up Off the Plateau, by Layle E. Schaller, Abingdon.

Student Workbook, collection of photocopied materials.

PASTORAL CARE

The Skilled Pastor: Counseling as the Practice of Theology, by Charles W. Taylor, Fortress Press.

Student Reader, collection of photocopied articles.

PREACHING

Preaching, by Fred B. Craddock, Abingdon Press.

The Preaching Life, by Barbara Brown Taylor, Cowley Publications.

A Captive Voice, by David Buttrick, Westminster/John Knox Press.

For Additional Course Information Contact:

Great Lakes District - (GLD)

Bradley Mickelson - 460 Lake Street
Oak Park, IL 60302
(708) 383-3033

Gulf Lower Atlantic District - (GLAD)

Frank Scott - P.O. Box 25278
Asheville, NC 28813
(704) 687-9568

Mid-Atlantic District - (MAD)

Tom Bohache - 7245 Lee Highway
Falls Church, VA 22046
(703) 532-0992

Mid-Central District - (MCD)

Paul Whiting - 1602 Frazier Ave.
Des Moines, IA 50315-4856
(515) 284-7940 or (515) 287-7618

Northwest District - (NWD)

Alan Eddington - 510 Sanchez Street
San Francisco, CA 94114-2622
(415) 552-6985

South Central District - (SCD)

Dexter Brecht - 1128 St Roch Avenue
New Orleans, LA 70117
(504) 945-5390

Southeast District - (SED)

Ken Hull, Jr. - 1140 South McDuff Ave.
Jacksonville, FL 32205
(904) 389-7726

Southwest District - (SWD)

Houston Burnside, Jr. - P.O. Box 474
Escondido, CA 92033-0474
(619) 740-5931

Rev. Marge Ragona
911-G Valley Ave.
Birmingham, AL 35209

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Samaritan Course Information and Registration Procedures Inside!

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Facsimile 214/221-7345

Sandra L. Robinson, M. Div.
President

Mona West, Ph.D.
Academic Dean

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December 13, 1995

Rev. Marge Ragona
Covenant MCC
P.O. Box 101473
Birmingham, AL 35210

Dear Marge:

Let me take this opportunity to thank you and Covenant MCC for agreeing to host the Samaritan course: Understanding the Bible, Part I on January 27, February 24, March 9, March 30, and April 13. (Let me also say thank you for agreeing to teach the course as well!) We are fortunate to have pastors and local churches who let us conduct our classes at their facilities. I think this benefits our students in two ways. They have the opportunity to visit other MCC congregations and they are able to receive their theological education in the very setting they will eventually serve--the local church.

In my opinion, Samaritan is still one of the best kept secrets in the Fellowship. People always express surprise and interest when they learn anyone can take our courses. Many times folks are disappointed when they find out they just missed a course.

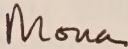
Why not get the word out about this upcoming course at your church? The dates, meeting times and room location could be listed on your church calendar. You could also announce the course in your church bulletin and newsletter.

As you know, Bible is a required proficiency for all persons who are in the Formation stage of ordination in UFMCC. This course would also provide excellent continuing education for UFMCC clergy who would like updated material and information on biblical studies and interpretation. Lay persons would also benefit from this course if they are interested in knowing more about biblical history and interpretation. You always get rave reviews from your teaching. Just think what these folks would be missing if they didn't sign up for your course!

Encourage people in your congregation and community to attend! I am enclosing copies of the Samaritan Course Listing for the first trimester of 1996. Registration information for the education week can be found inside the Course Listing. Formation students must take courses for credit, but laity and others may take courses at the reduced audit fee.

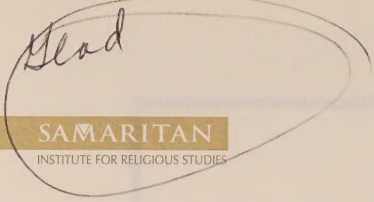
Again, thanks for your commitment to Samaritan as faculty and as a local pastor who believes in education for liberation. If you have any questions about the Bible course, or any matter concerning Samaritan, please call me.

Happy Holidays,

A handwritten signature in dark ink, appearing to read "Mona".

Mona West
Academic Dean

cc: Education Facilitator
District Co-ordinator



EDUCATION FOR LIBERATION

March 1996

Post Office Box 688
Lewisville, Texas 75067
Telephone 214/221-7749
Facsimile 214/221-7345

Dear Samaritan Faculty:

Greetings to all of you! As you look forward to teaching your course in the first trimester of 1996, there are several things I want to make you aware of:

Sandra L. Robinson, M. Div.
President

Mona West, Ph.D.
Academic Dean

BOARD OF TRUSTEES

Marsha Raulston, M.A.
Chair of the Board

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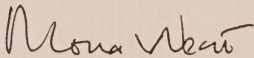
1. Registration procedures. Students register and pay tuition directly to this office. When students register, we send them an acknowledgement letter with your name and address and instruct them to contact you for any pre-assignments. We will issue you a class roster 14 days before your first class session so that you can anticipate how many to plan for. We are asking that you handle "first day registrations" by following the late registration procedures outlined in the appendix of the Faculty Handbook.
2. You may order your textbooks at a discount from Sources of Hope bookstore. An order form, which indicates discounted prices for faculty, is located in the appendix of the Faculty Handbook. To order, call 1-800-501-4673 and ask for Sue Schrader. Allow plenty of time for delivery.
3. It is imperative that you conduct evaluations for your courses. Evaluations are done the last day of class, without you present, and a student mails them directly to Samaritan. Procedures for course evaluations are outlined in the Faculty Handbook. Forms and a self addressed stamped envelope will be mailed to you with your official grade form before the first day of class.
4. The enclosed Instructor's Manual (some of you may already have the manual for your course) gives a broad outline of your particular course with teaching helps, and suggestions for assignments. You are at liberty to pick and choose what is most helpful to you from this manual. However, you must assign reading in the required texts, accomplish the course objectives, and have some way to measure whether or not a student has successfully completed the course (exams, projects, presentations, etc.).

*If you misplaced your manual since you taught your course last, contact our office and we will send you another one.

5. I am asking all faculty to send me a copy of the day-to-day syllabus they distribute to their students. This syllabus should include a list of the course objectives, required textbooks, all assignments and how they will be graded, and an outline of the course based on how you have configured it. (Much of this information can be taken directly from the Instructor's Manual for your course.) This syllabus must be in my office by the last day of the course.
6. Please read and be familiar with your Faculty Handbook. It contains important academic policies and information. (Like when grades are due and attendance requirements.)

I hope you will find these suggestions and procedures helpful. It may seem like a lot of busywork, however, these are the kinds of things we must have in place as we continue to seek an outside agency for accreditation purposes. Not only that, but having a meaningful evaluation process, and clear expectations communicated in a syllabus insure that our academic program has integrity and quality. Let me know if you have any questions about any part of this mailing.

Sincerely,



Mona West, Ph.D.
Academic Dean

cc: Education Facilitators

Glad

SAMARITAN

Institute for Religious Studies

Course Listing

Second Trimester

May 1 - Aug. 31, 1996

Course Listing

Second Trimester May 1 - August 31, 1996

History of Christianity, Part II

3.00 Credit

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00624	GLD	B. Thompson	MCC of the Incarnation Oak Park, IL	June 5-8, 9am-7pm

Introduction to Sexuality Studies

3.00 Credit

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00610	MAD	H. Stock	MCC of the Disciples Washington, DC	June 10-13, 8am-6pm
SAMA-00621	MPD	R. Goss	MCC of Greater St. Louis St. Louis, MO	Aug. 22 pm to Aug. 25

Understanding the Bible, Part I

3.00 Credit

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00612	NWD	J. Isbell	San Francisco, CA	May 18-27 (see grid)

Understanding the Bible, Part II

3.00 Credit

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00625	GLAD	M. Ragona	Covenant MCC Birmingham, AL	May 11 & 25, June 15 & 29, July 13 (10am-6pm)
SAMA-00626	GLAD	N. Hardesty	MCC Charlotte Charlotte, NC	May 11, June 1 & 22, July 13, Aug. 10 (10am-6pm)

Christian Education

2.00 Credit

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00627	GLAD	M. McPherson	Nashville, TN Exact Location TBA (in conj. with GLAD conf.)	May 14-17, hours TBA

Introduction to Pastoral Care**3.00 Credit**

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00609	MAD	W. Hein	MCC of the Disciples Washington, DC	May 7-9, 9am-7pm
SAMA-00622	MPD	C. Arehart	MCC of Greater St. Louis St. Louis, MO	Aug. 26 to Aug. 29 am
SAMA-00613	NWD	S. Sutherin	San Francisco, CA	May 18-27 (see grid)

Preaching**2.00 Credit**

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00619	NWD	J. Mitulski	San Francisco, CA	May 18-27 (see grid)

Worship**2.00 Credit**

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00623	GLD	W. Hein	Holiday Inn Hillside, IL (in conjunction with GLD conf.)	May 15-16, 9am-6pm; May 19 1hr TBA; attend 5 hrs/worship
SAMA-00620	NWD	J. Mitulski	San Francisco, CA	May 18-27 (see grid)
SAMA-00618	SCD	C. Darraugh	Austin, TX (in conjunction with SCD conference)	May 16; May 17 & 18 (am); attend all worship services

Church Administration/Church Growth**3.00 Credit**

CourseID	Dist	Faculty	Course Location	Course Date(s)/Time
SAMA-00611	MAD	A. Ackerman	TBA - Pennsylvania	7/19 & 26, 7pm-10pm; 7/20 & 27, 9am-6pm; 7/21 & 28, noon-6

Registration Information

Students are encouraged to register for classes as soon as possible. There is a minimum enrollment of four students for each district partnership class. A course may cancel if minimum enrollment has not been met 14 days before the first class session.

Students register direct to Samaritan Administration Office:

Samaritan
P.O. Box 688
Lewisville, TX 75067

Phone: (214) 221-7749
Fax: (214) 221-7345

How to Register

1. Fill out the enclosed registration form. (This form may be photocopied for additional classes.)
2. Send it to Samaritan, with a check or money order for the full tuition and the \$35.00 registration fee 30 days before the first class session.

Late Fees

An additional late fee of \$40.00 will be assessed if the \$35.00 registration fee and full tuition/fees are not received 14 days before the first class session. This policy will be strictly enforced.

Registration Option

Students may preregister by forwarding the \$35.00 non-refundable registration fee and the completed registration form to Samaritan. Full tuition/fees must be paid 2 weeks (14 days) before the first class session. (Late fee policy still applies.)

Tuition and Fees (see explanations on back of Registration Form)

Credit	Class Hours	Tuition	Audit
1	12	\$ 90	\$ 50
2	24	\$ 180	\$ 100
3	36	\$ 270	\$ 150

CEU - selected courses are available for Continuing Education Credit. The fee is \$50 per course plus the \$35 registration fee.

Registration fee: \$35.00 per course, per student. This fee is non-refundable.

Late fee: \$40.00 per course, per student in addition to the \$35.00 registration fee. This fee is non-refundable.

Samaritan

Course Registration Form

Return this form to:
Samaritan
P.O. Box 688
Lewisville, TX 75067
Phone (214) 221-7749/Fax (214) 221-7345

Student Information

Name _____ Date _____

Address _____

City, State, Province _____

Zip/Postal Code _____ Country _____

Church/District (if applicable) _____

Phone (home) _____ (work) _____

Course Information

(See Course Listing to complete information)
(Use a separate form for each course)

Course ID# _____

Course Title _____ No.Credits _____

Faculty _____

Registration/Payment Information

Registration Fee \$ _____

(\$35.00 per course)

Tuition \$ _____

(\$90.00 per credit)

Audit Fee \$ _____

(\$50.00 per credit)

CEU Fee \$ _____

(\$50.00)

Late Fee \$ _____

(\$40.00 per course +

\$35.00 Registration Fee)

Total \$ _____

Check/M.O. No. _____

Check any that apply: (see explanation of categories on back of this form)

- ☐ For Full Credit
- ☐ Proficiency Requirement
- ☐ Audit
- ☐ CEU

REGISTRATION CATEGORIES AND FEE SCHEDULES FOR SAMARITAN COURSES

FOR CREDIT \$90 per credit. 1 credit = 12 classroom contact hours
Student receives a transcribed grade; grade is figured into GPA; student receives institutional credit; courses for credit count toward certification programs.

AUDIT \$50 per credit. 1 credit = 12 classroom contact hours
Student receives a transcribed "grade" of Audit (indicating attendance in the class, but no completion of assignments); audit is not figured into GPA; audit does not count toward the completion of a certificate program. All proficiency courses are available for audit.

CEU Continuing education units are determined on the national formula of one CEU = 10 classroom contact hours. Students earn continuing education credit from Samaritan and receive a Continuing Education Certificate. Continuing Education registration will not count for proficiency courses and does not figure into GPA.

Normally this will be a reduced fee structure that will be determined on a case-by-case basis. The following criteria will be used to determine the cost of a continuing education course: (1) administrative cost for producing the course, such as space rental, materials cost, instructor cost-travel, lodging, per diem; (2) anticipated enrollment; (3) whether or not meals and/or lodging for students are included; (4) whether or not the program/course is underwritten by grant monies or other means; (5) the scope and content of the course--part of a General Conference, proficiency course available as CEU, seminar or workshop designed specifically as a CEU. (Note: Selected proficiency courses may be available for continuing education credit.)

Approval of a course/seminar/workshop for CEU credit is determined by the Academic Dean of Samaritan.

Designated courses from the 2nd trimester, 1996 are available for continuing education credit. The cost is \$50 per course, plus the \$35 registration fee.

Sources of Hope Bookstore

ATT: Sue Schrader

P.O. Box 35466 • 5910 Cedar Springs Road • Dallas, Texas 75235

Phone (214) 351-1901 • FAX (214) 351-6099

DATE: _____

SOLD/SHIP TO: _____

ADDRESS: _____

PHONE: _____

NOTES: _____

TITLE/DESCRIPTION	COST	TOTAL
CHRISTIAN EDUCATION		
Foundations for the Teaching Church	\$8.00	
To Know as We Are Known	\$11.00	
Teaching Scripture from an African-American Perspective	\$7.95	
How to Mobilize Church Volunteers	\$12.99	
Marching to Different Drummers	\$9.95	
Soul Stories (Supplemental)	\$14.95	
CHURCH ADMINISTRATION		
Antagonists in the Church	\$12.99	
44 Steps Up Off the Plateau	\$11.95	
Church Conflict (Supplemental)	\$11.95	
Marketing for Congregations (Supplemental)	\$24.95	
Student Reader	\$10.00	
HISTORY OF CHRISTIANITY, PART 1		
The Story of Christianity, Vol. 1	\$20.00	
Her Story	\$14.00	
Readings in Her Story	\$15.00	
Readings in Christian Thought, 2nd Ed.	\$25.95	
Christianity, Social Tolerance, and Homosexuality	\$18.95	
HISTORY OF CHRISTIANITY, PART 2		
The Story of Christianity, Vol. 2	\$20.00	
Her Story	\$14.00	
Readings in Her Story	\$15.00	
Readings in Christian Thought, 2nd Ed.	\$25.95	
Hidden from History	\$15.95	
Black Religion and Black Radicalism	\$16.95	
INTRODUCTION TO SEXUALITY STUDIES		
Our Sexuality, 5th Ed.	\$48.95	
Embodiment	\$17.99	
Touching Our Strength	\$13.00	
Student Reader	\$20.00	
PASTORAL CARE		
The Skilled Pastor	\$13.00	
African-American Pastoral Care (Supplemental)	\$11.95	
Church Conflict (Supplemental)	\$11.95	
Student Reader (for District Course)	\$4.00	
Student Reader (for Correspondence Course)	\$2.00	

Students will make checks payable to Samaritan. A fee will be charged for returned checks marked "insufficient funds". Payment plans/scholarship arrangements must be made in advance and negotiated with each district, where applicable.

Scholarships

For information about the Samaritan Institute Scholarship Fund write to: Samaritan Institute for Religious Studies, P.O. Box 688, Lewisville, TX 75067, Attn. Samaritan Institute Scholarship Committee.

For information about the Fund For Overcoming Racism write to: Samaritan Institute for Religious Studies, P.O. Box 688, Lewisville, TX 75067, Attn. F.O.R. Fund Scholarship Committee.

Applications for 2nd trimester courses must be received by April 1, 1996.

Nondiscrimination statement

Samaritan Institute for Religious Studies decrees that all people shall have equality of access and opportunity which is free from discrimination on grounds of gender, sexual orientation, race, age, physical challenge, HIV status, health status, gender identification, nationality, or economic status in terms of employment and service delivery.

Required Texts for Courses

All texts may be ordered from Sources of Hope Bookstore. Use enclosed order form or call toll free 1-800-501-4673 and ask for Sue Schrader. Allow one week for delivery.

PROFICIENCY COURSES AVAILABLE FOR CONTINUING EDUCATION CREDIT

The following courses have been designated for continuing education credit for the second trimester:

SAMA-00618	Worship	C. Darraugh, Instructor
SAMA-00610	Sexuality Studies	H. Stock, Instructor
SAMA-00621	Sexuality Studies	R. Goss, Instructor
SAMA-00611	Church Administration	A. Ackerman, Instructor

Cost: A flat fee of \$50 per course, plus the non-refundable registration fee of \$35. Persons will receive a Continuing Education Certificate from Samaritan. Credit will be based on the formula 1 CEU = 10 contact hours.

To register, follow the registration instructions listed for all courses. Check the CEU box on the registration form. All deadlines and late fee policies apply.

SAMARITAN EDUCATION WEEK - NW DISTRICT
May 18 - 27, 1996 - San Francisco, California

	8:30 AM - 12:30 PM	1:30 PM - 5:30 PM	6:30 PM - 10:30 PM
Saturday, 18th:	Understanding the Bible, Part I Worship/Preaching	Understanding the Bible, Part I Worship/Preaching	Pastoral Care
Sunday, 19th:	Pastoral Care	Pastoral Care Worship/Preaching	Understanding the Bible Worship/Preaching
Monday, 20th:	Pastoral Care	Understanding the Bible Worship/Preaching	Pastoral Care
Tuesday, 21st:	Understanding the Bible Worship/Preaching	Pastoral Care	Understanding the Bible Worship/Preaching
Wednesday, 22nd:	Pastoral Care	Understanding the Bible Worship/Preaching	Worship/Preaching
Thursday, 23rd:	Understanding the Bible Worship/Preaching	Pastoral Care	Understanding the Bible
Friday, 24th:	Pastoral Care	Understanding the Bible Worship/Preaching	Worship/Preaching [2 Hrs.]
Saturday, 25th:		Pastoral Care	Worship/Preaching [2 Hrs.]
Sunday, 26th:	Worship/Preaching [2 Hrs.]		
Monday, 27th:	Worship/Preaching [2 Hrs.]		

INSTRUCTORS:

"Understanding the Bible, Part I" - Rev. Jack Isbell
 "Worship/Preaching" - Rev. Jim Mitulski

"Pastoral Care" - Rev. Sharna Sutherin

For Additional Course Information Contact:

Great Lakes District - (GLD)

Bradley Mickelson - 460 Lake Street
Oak Park, IL 60302
(708) 383-3033

Gulf Lower Atlantic District - (GLAD)

Frank Scott - P.O. Box 2359
Asheville, NC 28802
(704) 232-0062

Mid-Atlantic District - (MAD)

Tom Bohache - 7245 Lee Highway
Falls Church, VA 22046
(703) 532-0992

Mountain & Plains District - (MPD)

Paul Whiting - 1602 Frazier Ave.
Des Moines, IA 50315-4856
(515) 284-7940 or (515) 287-7618

Northwest District - (NWD)

Alan Eddington - 510 Sanchez Street
San Francisco, CA 94114-2622
(415) 552-6985

South Central District - (SCD)

Dexter Brecht - 1128 St Roch Avenue
New Orleans, LA 70117
(504) 945-5390

Southeast District - (SED)

Ken Hull, II - 1140 South McDuff Ave.
Jacksonville, FL 32205
(904) 389-7726

Southwest District - (SWD)

Houston Burnside, Jr. - P.O. Box 474
Escondido, CA 92033-0474
(619) 740-5931

Samaritan Course Information and Registration Procedures Inside!

Samaritan
P.O. Box 688
Lewisville, TX 75067

BULK RATE
U.S. POSTAGE
PAID
LEWISVILLE, TX
PERMIT NO. 5

Covenant MCC
P.O. Box 101473
Birmingham, AL 35210

CHRIST THE CORNERSTONE--The Polity Class

I Peter 2: 4-10

- v. 4-7 1) Christ *is* the cornerstone upon which MCC is built. We are unmistakably a Christian denomination as evidenced by the Statement of Faith found in our by-laws.
2) Peter is calling upon the exiles to be ...built up into a spiritual house, a holy priesthood...
3)...a chosen generation, a royal priesthood, a holy nation, a peculiar people... (King James)
- v. 10 4) Once you were not a people...now the people of God (particularly applicable to us)
This spiritual house or temple mirrors each of us in that it is both spiritual and physical.

Spiritual Temple

What we believe:

Statement of Faith

Dedication to inclusivity in all we do.

The three pronged gospel:

- 1) Christian Salvation-sharing the good news of Jesus Christ with all, the good news that whosoever believes in Christ shall be saved, the good news about what the bible does and does not say about sexuality.
 - 2) Christian Social Action-putting wings on our prayers and feet on our beliefs. Living out our faith. Seeking justice in the world. Being active Christians in big and small ways, loud and assertive ways, quiet and subtle ways.
 - 3) Christian Community/Familyship-providing and being a part of a nurturing and supportive community of believers. Providing a sense of connectedness for those who have been alienated from their old communities and families.
- We endeavor to *do* the three pronged gospel.

Physical Temple

Article IV Ministry

Clergy:explain briefly about credentialing process including student clergy.

Samaritan College: UFMCC's own accredited seminary offering coursework for lay people and those working toward credentialing.

Laity: In MCC we are *all* ministers of the Gospel. The Deaconate is available for those who are called to a more intensive lay ministry. Deacons do parish ministry under the supervision of the pastor.

The priesthood of all believers

Joel 2:28-32 ...The Spirit shall be poured out upon all people.

gifts of the spirit

Ephesians 4: 11-16

Romans 12: 4-8

one body

I Cor. 12:12-31

I Cor 14:1-12

Many gifts one spirit. As MCC draws from people of such diverse backgrounds one is apt to see high liturgical reverence alongside people who are speaking in tongues and dancing in the spirit. We are all united in Christ.

We believe in tithing of time, talent, and tithes (money) as a means to support the work of the church. Talent is not limited to singing or preaching but can be evidenced by a smile, a handshake, a hug. A sympathetic ear or an honest prayer. There is work here for *everyone*.

Time simply means giving of ourselves. This is one of the most precious commodities in today's world. *Tithe* some of your time to the church.

Tithing. It takes money to run a church. There are rents, telephone bills, advertisements and so on. Your tithes is kept confidential and no one except the church treasurer knows what our tithe is. The commitment to tithe is between the individual and God. No one will ever ask to see your paystub.

We will, however, ask each individual to fill out a pledge card. This is necessary for planning the budget and scheduling events on the church calendar. Planning is OK. God is never caught off guard. Where does the money go? Ten percent is forwarded to UFMCC and five percent is forwarded to the GLAD district. The remainder is used locally for church expenses.

Structure

UFMCC Structure.

A Board of Elders is elected at General Conference (world wide UFMCC conference) which is held every other year. Only the moderator (Rev. Troy D. Perry) and Treasurer are paid full time salaries. Most policy making is done at General Council meetings which consist of the entire Board of Elders and all District Coordinators. UFMCC headquarters serves as a resource to the various districts and the local church. A resource guide is available which details the wide variety of books and pamphlets which are available. Official UFMCC forms and certificates are also obtained from UFMCC headquarters.

District Structure.

District Committee exists to be a resource for and a help to the local church body. Only the district coordinator is salaried. District conferences are held twice yearly, usually the first weekends in May and November. We are in the Gulf Lower Atlantic District (GLAD) which consists of Alabama, Mississippi, Tennessee, Georgia, North Carolina and South Carolina.

Local Structure.

- 1) The board of directors is charged with managing the temporal affairs of the church such as making disbursements and securing and maintaining a suitable location from which to provide worship and the various programs and meetings of the church. The board consists of five members serving staggered 2 year terms plus the pastor. The board is the trustee of all property acquired by the church whether through purchase or donation.
- 2) The pastor is the moderator of the board. The pastor is also the spiritual leader of the church and is charged with professional ministry as outlined in the by-laws.
- 3) Emphasize relying upon, reading, and knowing the by-laws thoroughly. Churches run smoothly when pastors and boards of directors have a clear vision of their respective roles.
- 4) Lay delegates & alternate lay delegates represent the church at general and district conferences.
- 5) Elections are held at annual congregational meetings

Conclusion.

Invite all attendants to join the church as full members at a time of their own choosing by simply notifying the pastor or pastoral leader of their intent.

Membership eligibility: Three months attendance and attendance of all three inquirers classes.

Explain that we maintain an active and an inactive role and that any member who has no demonstrated activity within the last six months is subject to be classified as inactive and will be ineligible to vote at congregational meetings.

Restate that church membership is a commitment. A commitment to the church *follows* a personal commitment to follow the life and teachings of Jesus Christ.

Samaritan/District Partnership Agreement Conditions



**Samaritan
College**

*Education for
Liberation*

Responsibility of the District

The District Committee agrees to enter into partnership with Samaritan College through vote and written contract, and in cooperation with Samaritan College, provide a volunteer Education Facilitator to coordinate Samaritan programming.

The District, through the District Treasurer, will administer financial transactions and keep records of these transactions.

1. The district will retain 40% of Samaritan tuition for scholarship fund development (20%) and for faculty stipends (20%).

2. The District will send 60% of Samaritan tuition to the Samaritan College Office of Administration twenty days from the first scheduled date of classes or as soon as is practical before completion of the course.

3. The District will publish procedures for scholarship applications and optional tuition payment plans for use by the students with a copy to Samaritan College Office of Administration. If a student is on a District payment plan, the District must send 60% of the student's tuition to Samaritan College Office of Administration regardless of the student's arrangement with the District.

4. The District Treasurer will report annually to the Samaritan College Office of Administration on the partnership fund by mid-January of each year.

All Districts must develop fair and equitable procedures and must have criteria which include concern for people of color and women.

The policies are provisional and are subject to change by the Samaritan College Board of Trustees.

Responsibility of Samaritan College

The business of Samaritan College is conducted from the Office of Administration located at Post Office Box 688, Lewisville, Texas 75067. Administration staff includes Sandra L. Robinson, President; Mona West, Academic Dean; and Sheryl McFerren, Registrar.

Samaritan's responsibilities include:

1. To maintain records and record grades and credits.
2. To provide contract agreements to the District, registration/admission forms, course forms, evaluation forms, and reporting forms.
3. To publish class schedules throughout the UFMCC.
4. To set the minimum number of participants per course.
5. To approve faculty and staff.
6. To publish and distribute school catalog and faculty guidelines.
7. To develop curriculum.
8. To grant degrees and certificates.

Faculty Application



**Samaritan
College**

*Education for
Liberation*

Name _____

Address _____

City, State, Zip _____

Telephones _____

Local Congregation _____

Position(s) in congregation (elected or appointed):

College:

Graduate Training:

Specialized Studies:

Continuing Education:

Experience in UFMCC:

Experience in other churches:

Brief employment history:

(Vitae
and/or
resume and
transcripts
must be
submitted.)

Teaching experience:

Are you able to support and affirm the faith, ministry, and practice of the UFMCC (Bylaws, General Conference actions, etc)?

Are you able to reflect inclusivity in gender, race, age, etc., in your attitude and language? Do you have any problems with the inclusive position of the UFMCC? Samaritan College uses the mandate of General Conference 1981 as defining what "inclusive language" means. To affirm UFMCC's position is to agree to abide by these guidelines in teaching a Samaritan course.

Briefly describe your teaching style and how it shows respect and fairness toward the students you are attempting to teach, guide, etc.

Three letters of recommendation are needed: one from a UFMCC leader (District Coordinator, Elder, Lay Rep., Commission Chair, etc.); one from a professional colleague (in ministry, education, or other field); and one from a layperson with whom you have worked or ministered. Please specify the three persons who you are asking to send a letter of recommendation for you to Samaritan College:

UFMCC Leader:

Professional Colleague:

Layperson:

Signature _____ Date _____



GLAD/Samaritan

John R. Moore, PhD, RN, CHES

Telephone 404-322-0550

2025 Wedgewood Drive
Atlanta, Georgia 30088

Greetings!

I apologize for taking so long in getting information out to all of you regarding classes for this Fall. Many of the GLAD/Samaritan faculty are in transition and finalizing a course schedule has been challenging. However, GLAD should be pleased that our Samaritan faculty are so committed to teaching that they are reluctant to agree to teach a course unless they have the time and focus to do the best job possible.

I have submitted two courses to Samaritan for their approval: Preaching and Church Administration.

Preaching

Preaching will be offered by the Rev. Glenna Shepherd on October 8, 15, 29, and November 10. Except for November 10, all classes will meet at Christ Covenant MCC, 798 Ray's Road #100, Stone Mountain, Georgia. The November 10 class will meet in Wilmington in conjunction with District Conference. Classes begin at 9:00 am. This is a two credit hour course. Tuition: \$170.00 (Audit: \$100.00)

Church Administration/Church Growth

Church Administration will be offered by the Revs. Jay Neely and Reid Christensen on September 17, 30, October 1, November 19, and December 3 (Please note that the September 30-October 1 dates are a Friday evening-Saturday combination.) All classes will be meeting at First MCC of Atlanta, 1379 Tullie Road, Atlanta, Georgia. This is a three credit hour course. Tuition: \$255.00 (Audit: \$150.00).

Students:

Some of you have been calling me to let me know your course needs. Thank you. Please continue to get that information to me. Please let me know if you intend to sign up for a class so that faculty can prepare handouts, etc.

Plan to meet as a group after the Saturday evening worship service at District Conference (I am open to another time if another time would work better for people -- let me know.).

Please remember that all tuition is payable in full on or before the beginning of the class. Also, there is a registration fee of \$35.00 for one or more classes, \$75.00 for three or more classes.

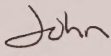
Faculty:

The course on Worship must be scheduled no later than this Spring (beginning in January or February) because students cannot take this by correspondence.

I must let Samaritan know our course schedule for Spring (Trimester 1) by October 31 -- this is before District Conference. Therefore, I need to get course information from you before we get together at conference.

We have classroom space at District Conference on Friday morning (up until whenever the conference officially starts on Friday -- remember we are going to start earlier). Are you interested in offering a mini-course of some type? Please let me know.

Take care --


John

GLAD/Samaritan Course Announcement

Third Trimester -- September - December 1994

Preaching

Faculty: Rev. Glenna Shepherd

Dates: October 8, 15, 29
November 10*

*The November 10 class will meet at Wilmington, NC at the District
Conference Motel

Time: The class will begin at 9:00 am

Location: Christ Covenant MCC
798 Ray's Road #100
Stone Mountain, Georgia

Phone: (404) 297-0350

Tuition: \$85.00 per Credit Hour. This is a 2 Credit Hour course

Registration: \$35.00 (for one or two classes per term)

Christ Covenant MCC is located to the East of Atlanta, outside of the I-285 perimeter highway. From I-285, take exit 32 (Memorial Drive). Go North-East (away from Atlanta, toward Stone Mountain) on Memorial Drive to Ray's Road (slightly less than 2 miles). Turn left on Ray's Road. The church is in office space in a building complex on the left.

Please contact John R. Moore if you plan to enroll in this course.
(404) 322-0550



June 10, 1994

Samaritan

Education for
Liberation

Rev. Marge Ragona
911G Valley Avenue
Birmingham, AL 35209-2112

Post Office Box 688
Lewisville, Texas 75067
Phone 214/221-7749
Fax 214/221-7345

Dear Marge,

I received the Treasurer's Report for the Understanding the Bible, Part II course you taught in January. From this report I have generated an Official Grade Form for this class. It would be helpful for us if you would enter the grades on this form and return it to Samaritan. This will enable Samaritan to keep accurate records for the District Partnerships.

Thank You,

Sheryl McFerren
Registrar
Samaritan

GLAD/Samaritan Course Announcement

Third Trimester -- September - December 1994

Church Administration/Church Growth

Faculty: Rev. Jay Neely and Rev. Reid Christensen

Dates: September 17, 30*
October 1*
November 19
December 3

*Class will meet Friday evening, September 30 and Saturday, October 1

Time: The class will begin at 9:00 am

Location: First MCC of Atlanta
1379 Tullie Road
Atlanta, Georgia

Phone: (404) 325-4143

Tuition: \$85.00 per Credit Hour. This is a 3 Credit Hour course

Registration: \$35.00 (for one or two classes per term)

First MCC of Atlanta is located at Exit 31 (North Druid Hills) off of I-85, Northeast of downtown Atlanta. If you are going North on I-85, turn right at Exit 31. If you are going South on I-85, turn left at Exit 31, crossing over the interstate. First MCC is on the left, just behind McDonald's.

Please contact John R. Moore if you plan to enroll in this course.
(404) 322-0550

GLAD/Samaritan News

Three Courses Offered

During the first trimester of 1995, three Samaritan courses will be offered through the GLAD/Samaritan Partnership. One course will be from the Group A set of proficiencies. The other two courses will be from the Group B set of proficiencies.

History of Christianity - Part I

History of Christianity - Part I will be taught at MCC of Chattanooga this trimester. The faculty for this course will be Dr. Charles Lippy and Dr. Nancy Hardesty. The course dates are: January 21; February 11; March 4 & 25; and April 15.

Pastoral Care

This trimester the Rev. Felicia Fontaine will be teaching Pastoral Care at MCC of Huntsville. The course dates are: January 13 & 14; February 17 & 18; and March 17 & 18. MCC of Huntsville will help students find housing, if needed. Please call (205) 851-6914 if you would like assistance with finding housing for these course dates.

Worship

The GLAD/Samaritan Partnership is also offering the course on Worship this trimester. The Rev. Helene Loper will be teaching this course in Atlanta. The course dates are: January 21; March 11; and April 8. Rev. Loper would like to provide students a variety of worship experiences in the three different MCC church settings in Atlanta; however, final arrangements have not been made. Please call First MCC of Atlanta at (404) 325-4143 to find out the location of the first class meeting.

Samaritan Meetings at District Conference

There will be opportunities for Samaritan faculty and students, and those interested in Samaritan College, to meet during GLAD District Conference. Samaritan faculty and advisors will meet during the lunch period on Saturday. Please plan to meet at the hotel dining room, unless announced otherwise. Following the Saturday evening worship service, there will be a meeting for Samaritan students and others interested in Samaritan College. The exact location will be announced.

6 Trimesters

1A Bible I (3)	Jan	Marge	conf year
1B Bible II (3)	May		
2A History I (3)	Jan	Chuck/Nancy	conf year
2B History II (3)	May		
Polity	every year		
Past Care		Jan	
Sexuality	every year		
Worship		Sept	
Preaching	Glenna/JR	Jan	
Admin	Reed/Jay	Sept	
1A Hran 2d.			
Exegesis	Dist Conf		

Jerry Richard
 Rev. Stephen
 Nick Hanson

December 13, 1994

TO: GLAD/Samaritan Faculty
FROM: John Moore
RE: Several Issues

The following table is a proposed course schedule for the GLAD/Samaritan Partnership, as determined by the faculty present at the faculty meeting at the GLAD Conference in Wilmington, NC. This schedule would allow us to offer every class at least once every two years.

	Even Years (1996, etc)	Odd Years (1995, etc)
First Trimester (January 1 - April 30)	Understanding the Bible I Christian Education	Worship Pastoral Care History of Christianity I
Second Trimester (May 1 - August 30)	Understanding the Bible II Exegesis (at District Conference)	History of Christianity II Preaching
Third Trimester (September 1 - December 31)	Introduction to Sexuality Studies Church Administration/Church Growth Polity (at District Conference)	Introduction to Sexuality Studies Polity (at District Conference)

Please let me know any feedback you might have on this schedule.

Please note that for the Second Trimester of 1995, we felt that only the History of Christianity II course would be offered. This is because (1) Preaching was just offered, and (2) this summer will a General Conference summer. Samaritan plans to offer 3 courses around General Conference in Atlanta. **The deadline for submitting class information to Samaritan for the Second Trimester is February 28, 1995.**

I have also enclosed a copy of the Textbook Information for each course, FYI.

Samaritan has established new policies for District Partnerships and for selecting Education Facilitators. I have enclosed copies of that information as well. Samaritan, rather than the District Committee, will be selecting facilitators. Please let Samaritan know if you are interested in becoming the Education Facilitator for GLAD, or let them know if you have someone in mind you would like to recommend.

I have also enclosed a revised flyer advertising the courses for the First Trimester. I will also be sending this to students I know about and to the other churches. Please share this/post it in prominent places.

Thank you — *Happy Holidays!*

GLAD/Samaritan News

This flyer contains changes.

Four Courses Offered

During the first trimester of 1995, four Samaritan courses will be offered through the GLAD/Samaritan Partnership. Two courses will be from the Group A set of proficiencies and two courses will be from the Group B set of proficiencies.

History of Christianity - Part I

History of Christianity - Part I will be taught at MCC of Chattanooga this trimester. The faculty for this course will be Dr. Charles Lippy and Dr. Nancy Hardesty. The course dates are: **January 14 (note this date change)**; February 11; March 4 & 25; and April 15.

Pastoral Care

This trimester the Rev. Felicia Fontaine will be teaching Pastoral Care at MCC of Huntsville. The course dates are: January 13 & 14; February 17 & 18; and March 17 & 18. MCC of Huntsville will help students find housing, if needed. Please call (205) 851-6914 if you would like assistance with finding housing for these course dates.

Worship

The GLAD/Samaritan Partnership is also offering the course on Worship this trimester. The Rev. Helene Loper will be teaching this course in Atlanta. The course dates are: January 21; March 11; and April 8. The first class meeting will be at Christ Covenant MCC.

Understanding the Bible: Part I

Due to several requests, Rev. Marge Ragona has agreed to teach Understanding the Bible: Part I at Birmingham, Alabama. Because so many other courses are being offered this trimester, scheduling this class will be a major challenge. If you are interested in taking this course this trimester, please call Covenant MCC at (205) 599-3363.

Textbook Information

UNDERSTANDING THE BIBLE, PART 1

The New Oxford Annotated Bible with the Apocrypha, Oxford University Press.

The Mercer Dictionary of the Bible, Mercer University Press.

UNDERSTANDING THE BIBLE, PART 2

The New Oxford Annotated Bible with the Apocrypha, Oxford University Press.

The Mercer Dictionary of the Bible, Mercer University Press.

The Moral Teachings of Paul: Selected Issues, by Victor Paul Furnish, Abingdon Press.

HISTORY OF CHRISTIANITY, PART 1

The Story of Christianity, Vol.1, by Justo Gonzalez, Harper San Francisco.

Her Story, by Barbara MacHaffie, Fortress Press.

Christianity, Social Tolerance, and Homosexuality, by John Boswell, University of Chicago Press.

Readings in Christian Thought, 2nd ed., edited by Hugh T. Kerr, Abingdon Press.

Readings in Her Story, edited by Barbara MacHaffie, Fortress Press.

HISTORY OF CHRISTIANITY, PART 2

The Story of Christianity, Vol 2, by Justo Gonzalez, Harper San Francisco.

Her Story, by Barbara MacHaffie, Fortress Press.

Hidden From History: Reclaiming the Gay and Lesbian Past, Martin Duberman, et.al., eds., Penguin Press.

Black Religion and Black Radicalism: An Interpretation of the Religious History of Afro-American People, 2nd ed., by Gayraud S. Wilmore, Orbis Press.

Readings in Christian Thought, 2nd ed., edited by Hugh T. Kerr, Abingdon Press.

Readings in Her Story, edited by Barbara MacHaffie, Fortress Press.

INTRODUCTION TO SEXUALITY STUDIES

Our Sexuality, 5th edition, by Robert Crooks and Karla Baur, Benjamin Cummings Publishing Co.

Embodiment: An Approach to Sexuality and Christian Theology, by James B. Nelson, Augsburg Publishing.

Touching Our Strength, by Carter Heyward, Harper and Row Publishers.

Readings in Sexuality Studies, collection of photocopied articles.

UFMCC POLITY

Don't Be Afraid Anymore: The Story of Reverend Troy Perry and the Metropolitan Community Churches, by Troy Perry with Thomas Swicegood, St. Martins Press.

1993 UFMCC By-Laws, available from UFMCC in Los Angeles (213-464-5100)

Student Reader, available from Cathedral of Hope Bookstore.

CHRISTIAN EDUCATION

Foundations for the Teaching Church: Christian Faith, Person Nurture, and Church Life, Grant W. Hanson, Judson Press.

To Know as We Are Known: A Spirituality of Education, Parker J. Palmer, Harper and Row.

Teaching Scripture from and African-American Perspective, Joseph V. Crockett, Discipleship Resources.

How to Mobilize Church Volunteers, Marlene Wilson, Augsburg.

Marching to Different Drummers, by Pat Burke Guild and Stephen Garger, Association for Supervision and Curriculum Development.

WORSHIP

Introduction to Christian Worship, Revised Edition, James F. White, Abingdon.

African American Christian Worship, by Melva Wilson Costen, Abingdon.

Eucharist: Christ's Feast with the Church, Laurence Hull Stookey, Abingdon.

Baptism: Christ's Act in the Church, Laurence Hull Stookey, Abingdon.

CHURCH ADMINISTRATION/GROWTH

Antagonists in the Church: How to Identify and Deal with Destructive Conflict, by Kenneth C. Haugk, Augsburg.

44 Steps Up Off the Plateau, by Layle E. Schaller, Abingdon.

Student Workbook, available from Cathedral of Hope Bookstore.

PASTORAL CARE

TBA---call the offices of Samaritan.

PREACHING

TBA---call the offices of Samaritan.

All books are available from Cathedral of Hope Bookstore. Call 214-351-1901 and ask for Sue Schrader. Credit card and pre-paid orders only.



Samaritan
Education for
Liberation

Post Office Box 688
Lewisville, Texas 75067
Phone 214/221-7749
Fax 214/221-7345

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President, CEO

Mona West, Ph.D.
Dean

Important Samaritan/District Partnership Information

Enclosed please find Samaritan/District Partnership Policies and Procedures. This agreement supercedes all other Partnership contracts, and is a complete statement of agreement between Samaritan and UFMCC Districts. This agreement must be signed by individuals indicated and returned to Samaritan by January 1, 1995. These modified procedures reflect Samaritan's ongoing establishment as a free-standing educational institution.

Options for District Relationship with Samaritan

Districts may choose not to enter into agreement with Samaritan. In that case, all tuition and registration fees from classroom courses will be kept by Samaritan. Samaritan will maintain scholarship monies for students of that District. Scholarships will be granted by a scholarship committee appointed by the President of Samaritan and approved by the Board of Trustees. The cost of presenting classes will be paid by Samaritan directly to the Education Facilitator, host facility, or adjunct faculty.

Districts may enter into an agreement with Samaritan according to the following policies.

Samaritan/District Partnership Policies

Definition: The "Partnership" is a program of cooperation between Samaritan and the Districts of the Universal Fellowship of Metropolitan Community Churches (UFMCC). These policies are provisional and subject to change by the Samaritan board of Trustees.

Purpose: The purpose of the Partnership is to provide:

- A place where Samaritan's commitment to the development of UFMCC church leadership can be implemented.
- Scholarship funds for students who are or intend to become church leaders in the UFMCC.
- Funding, from the Samaritan/District Partnership registration fees, to pay the expense of presenting Samaritan classroom course work within the District.
- A context for informing clergy candidates of the academic process of becoming MCC pastors.
- Publicity and promotion of Samaritan curriculum and programming through the Education Facilitator.

Human Resources: The Education Facilitator and adjunct faculty present classroom course work within the Districts for Samaritan and are accountable to the Dean of Samaritan.

It is the responsibility of Samaritan to appoint and pay stipends and/or honoraria to the Education Facilitators and adjunct faculty and be responsible for IRS filings. It is also the responsibility of Samaritan to offer guidelines to the Education Facilitator for setting up classes, and to the adjunct faculty for teaching the courses.

The Dean of Samaritan appoints the Education Facilitator and the adjunct faculty. The Dean makes final decisions on appointments and terminations. Input from the District Committee on the abilities of persons being considered is welcome.

Responsibilities of the District: The District agrees to work in cooperation with Samaritan through the Education Facilitator and adjunct faculty to coordinate Samaritan course work and programming.

Responsibilities of Samaritan: The business of Samaritan is conducted from the Office of Administration, Post Office Box 688, Lewisville, Texas 75057. Phone 214/221-7749 Facsimile 214/221-7345.

President and CEO: Rev. Sandra L. Robinson

Dean: Dr. Mona West

Administrative Assistant: Ms. Rebecca Everett

Registrar: Ms. Sheryl McFerren

Samaritan will:

- Maintain academic records.
- Provide Partnership Agreements and Procedures and forms related to the Partnership Program
- Publish course schedules and set the minimum number of participants per course
- Approve faculty, field staff, and volunteers
- Publish and distribute school catalog, brochures, and faculty guidelines
- Develop curriculum and grant certificates
- Pay the Education Facilitator and faculty stipends and is responsible for IRS filings.
- Evaluate Education Facilitators and faculty

1995 Procedures

Tuition and Registration Fees: Effective January 1, 1995, all students will register directly with Samaritan. All tuition (\$90.00 per credit) and registration fees (\$35.00 per student per class) are due to Samaritan. Samaritan does not have a payment plan.

Samaritan will send registration fees to the District Treasurer. Late fees and fees from other Samaritan programs such as Correspondence and Orientation to MCC Pastoring are not sent to the District.

The District Treasurer will use registration fees to pay the expenses for presenting Samaritan classes within the District upon receiving receipts or invoices from the Education Facilitator for:

- Cost of classroom space as needed
- Faculty travel, housing, per diem as need. Travel over 100 miles round trip will be paid at .28 per mile or cost of air fare, whichever is less. Housing will be paid at reasonable local rates. Per diem will be paid at the rate of \$25 per day.
- Reimbursement to the Education Facilitator for phone usage and postage with receipts. A petty cash fund may be maintained by the facilitator not to exceed \$250.

Student enrollment minimums are set by Samaritan so that the cost of presenting the class can be met. Normally, the minimum student enrollment is four students per class. However, if a faculty must be flown in to teach the class, the Education Facilitator should first notify the District Treasurer to make sure that the cost of the class can be met. Minimum student enrollment can be set higher to offset expenses.

Samaritan will send registration fees to the District Treasurer at the end of each Trimester with a written report.

Scholarship Monies: Samaritan will send 20% of all Partnership Program tuition to the District Treasurer. This does not include tuition from Orientation to MCC Pastoring, Correspondence, or Dual Enrollment Programs.

Samaritan will provide guidelines for policies for the administration of the Samaritan/District Partnership Scholarship Funds and an annual report form. Policies will include but are not limited to application procedures, selection process, and statement of fairness.

Samaritan will send scholarship monies to the District Treasurer at the end of each Trimester with a written report.

These policies are provisional and subject to change by the Samaritan Board of Trustees.



Samaritan Education for Liberation

Post Office Box 688
Lewisville, Texas 75067
Phone 214/221-7749
Fax 214/221-7345

Education Facilitator Job Description

Job Title: Education Facilitator

Responsible To: The Dean of Samaritan

Job Description:

Provide up-to-date information to the district concerning Samaritan curriculum, programs, and procedures.

Assess the educational needs of the district, communicate them to Samaritan, and work with Samaritan to meet these needs.

Schedule, publicize, and facilitate Samaritan classes in the district.

Maintain collegial rapport with Samaritan approved faculty.

Recruit, train, and work with volunteers.

Schedule education forums, including but not limited to, an annual student clergy weekend.

Report goals and objectives to the Dean of Samaritan every six months.

Time Required:

Attendance at meetings of Samaritan staff which may be convened independently or in conjunction with UFMCC General Conference and/or Leadership Conference.

Necessary correspondence and phone calls to insure smooth running of classes in the partnership.

Availability for telephone conferences with the Dean of Samaritan.

Time Commitment: Approximately twenty hours per month.

Qualifications:

Excellent communications and organizational skills.

Familiarity with Samaritan materials, programs, and policies.

Knowledgeable about UFMCC polity and the credentials process.

Knowledge of and sensitivity to gay and lesbian issues.

Desire to accomplish Samaritan goals.

Experience working with volunteers and/or being an active volunteer.

Graduate degree and leadership experience in UFMCC preferred.

Training Provided:

Initial packet of information (forms, policies, handbooks, etc.) and follow-up telephone training session with the Dean.

Regular mailings from Samaritan.

Regular phone contact from Samaritan.

Scheduled meetings, individually or as a group, with the Dean of Samaritan.

Evaluation:

Annual, based on leadership exhibited, level of participation and success, accomplishment of stated goals. Conducted by the Dean of Samaritan.

Education Facilitators are subject to the policies stated in Samaritan's Human Resources Manual, where applicable.

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Dean

Contract Labor Agreement

This document will serve as a "Contract Labor Agreement" between Samaritan and _____ (hereinafter Education Facilitator),
located in the _____ District of the UFMCC.

The Education Facilitator will provide contract services beginning _____. She/he will provide management educational services for Samaritan in said District and be a liaison for communications and public relations to the various constituents in that geographic area. This contractual relationship will continue until a 30-day written notice is given by the Education Facilitator or by Samaritan.

The Education Facilitator will provide the services and work during hours and days set by herself/himself. She/he will conduct business both by telephone and personal visitation. It is understood that she/he is NOT an employee of Samaritan and she/he is responsible for paying all appropriate federal, state, or municipal taxes and reporting to any appropriate taxing agencies.

The Education Facilitator's remuneration for her/his professional services will be 5% of the total tuition collected for each course. Payment will be made at the end of each trimester.

Samaritan

Date _____

Education Facilitator

Date _____

Address _____

Phones _____

SAMARITAN

Education for Liberation

5300 Santa Monica Blvd., Suite 306
Los Angeles, California 90029-1196

Phone: 213-464-5100
FAX: 213-464-2123

☐ CREDIT

☐ PROFICIENCY REQUIREMENTS

☐ SEMINAR

☐ DEGREE PROGRAM

☐ AUDIT

COURSE REGISTRATION

Student Name			
Address			
City	State	Country	Zip Code
Phone (day)		(evening)	
Signature		Date	
Course Title <i>BIBLICAL EXEGESIS</i>		No. Credits <i>one</i>	Seminar (early reg.) \$
Faculty <i>The Rev. James Brock</i>		Seminar (late reg.) \$	
Course Date(s) <i>August 13 & 14</i>		Credit Tuition \$ <i>85.00</i>	
Course Location(s) <i>THE ARK, Cocoa FL</i>		Registration Fee \$ <i>25.00</i>	
Seminar Registration Deadline Date <i>August 10, 1993</i>	Cost	Late Registration Cost	Audit Fee \$
Required Texts/Materials Cost		Textbooks/ Handouts \$	
		Total Received \$	
		Date Received	
		ck#/m.o.	
		cash	
Payment Schedule			
To be completed by Samaritan College Faculty/Registrar only			
Date paper submitted		No. of Credits Applied	
☐ A ____%	☐ B ____%	☐ C ____%	☐ P ☐ F ☐ W ☐ I*
*Incomplete (submit written explanation and document extension date(s))			
Faculty Signature		Date	

REGISTRATION FOR THE ARK
(407) 633-4073

CLASS: BIBLICAL EXEGESIS

WHEN: August 13 & 14

_____ Registration enclosed for \$55 which includes 4 meals and a bed Friday night.

_____ Registration enclosed for \$65 which includes 5 meals and a bed Friday and Saturday night.

Estimated Arrival Time: _____

Estimated Departure Time: _____

NAME _____

STREET ADDRESS _____

CITY _____ STATE _____ ZIP _____

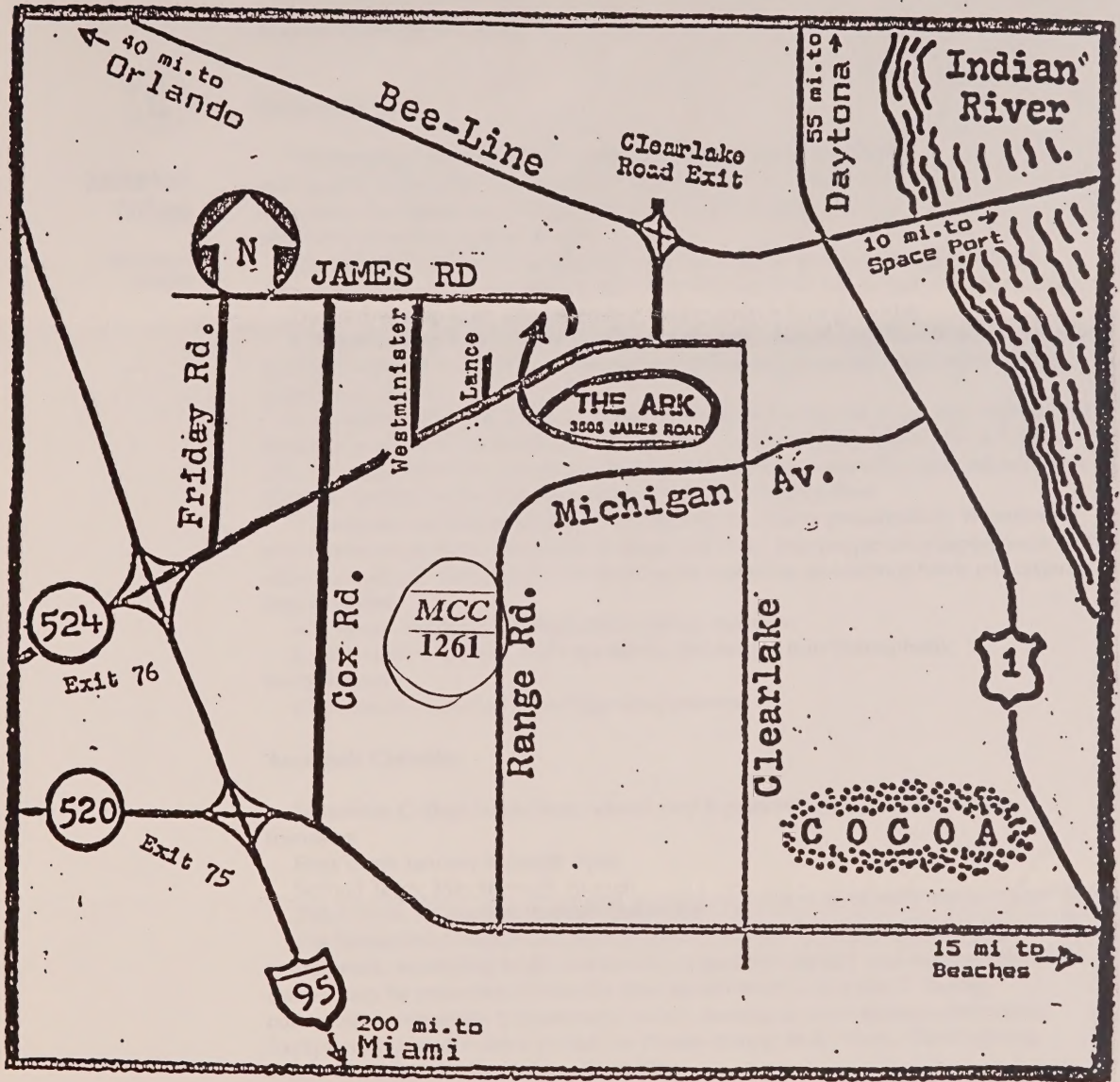
PHONE: DAY _____ EVENING _____

CHURCH MEMBERSHIP AT: _____

SEND REGISTRATION FORM TO:

THE ARK
3505 James Rd.
Cocoa FL 32926

Our Location



Samaritan/District Partnership Policies



Samaritan
College

*Education for
Liberation*

Definition

"Partnership" is the method Samaritan College has chosen to provide stimulating and quality instruction for the ministries of the UFMCC in as many places as possible. Therefore, the Samaritan College "campus" exists wherever Samaritan College classes, seminars, or workshops are taught.

The UFMCC District structure provides convenient, geographic segments for demographic tracking and manageable administration of the business of the College.

The Partnership is an administrative cooperation which provides:

1. A scholarship fund within the District for educational opportunities for students seeking licensure in UFMCC or for students pursuing education opportunities from Samaritan College.
2. An annual student clergy weekend for those interested in pursuing credentialed ministry in UFMCC; persons who are "in-care"; student clergy registered with the CCCC; clergy interested in transferring their credentials from other denominations to UFMCC; persons who intend to pastor a UFMCC congregation.
3. Facilities and Samaritan-approved faculty for course presentation. Whenever and wherever possible, Samaritan College will enter into cooperative agreements with other educational institutions and seminaries that offer non-homophobic educational opportunities.
4. A forum for greater collegiality between students.
5. Accessible academic and experiential training in non-homophobic environments.
6. Minimum expenses for college-level courses.

Academic Calendar

Samaritan College's academic school year is presented 4-4-4, in three term trimester.

First Term: January through April

Second Term: May through August

Third Term: September through December

The Samaritan/District Partnership provides creative avenues to complete coursework. According to the availability of qualified faculty and student schedules, classes may be presented within the four month term: 1. weekly; 2. during consecutive weekends; 3. intensively before, during, or after district conferences. Exceptional calendar dates include no classes during Holy Week, Thanksgiving Week, Christmas Week, or New Years Day.

No regular classes will take place at locations other than General Conference during General Conference. Special classes will be presented at General Conferences. Samaritan College courses may be taught as seminars when the faculty member agrees to meet the required objectives for the course.

Courses taught in the Orientation to MCC Pastoring (OMP) program are not

available by seminar and can only be recognized for credit when taken in the OMP program .

Coursework will be completed according to 12 course contact hours per credit.

Example:

1. A one-credit course may be offered over two weekends at six (6) hours per session with appropriate breaks and lunch.
2. A two-credit course over four (4) weekends with appropriate breaks and lunch.
3. A three-credit course over six (6) weekends with appropriate breaks and lunch.

Tuition and Fees

All tuition is payable in full at the beginning of the class or in accordance with a payment plan set up by UFMCC Districts which have a contractual Samaritan/District Partnership program in effect. Tuition is payable only to Samaritan College except as specified in Partnership policies. In such cases, checks should be made payable to the sponsoring District. There is a \$10 charge for checks with are returned "insufficient funds".

Registration fee: \$35 for one or two classes, \$75 for three or more classes within a term, per student.

Credit	Class Hours	Tuition	Auditing Fee
1	12	\$ 85.00	\$ 50.00
2	24	170.00	100.00
3	36	255.00	150.00

Samaritan College Field Staff

Education Facilitator — The Education Facilitator is the Samaritan College volunteer field staff who will:

1. Organize and coordinate the annual student clergy weekend; particulars will be discussed and approved by the Dean of Samaritan College.
2. Develop schedule of classes with dates, location, fees, faculty; send copy of the Samaritan College Office of Administration.
3. Coordinate handling of tuitions and fees with the District Treasurer and faculty.
4. Coordinate distribution of forms with the Samaritan College Office of Administration, e.g. registration forms and evaluation forms.

Faculty — Faculty/Instructors for Samaritan College classes, seminars, workshops, etc. are approved by the Dean of Samaritan College.

Faculty are judged qualified to teach a given subject on the basis of their academic training, personal study, and or practical experience.

Samaritan College faculty include clergy and lay leaders of the UFMCC and adjunct faculty from other colleges, universities, and seminaries who affirm and support the ministry of the UFMCC; adjunct faculty from lesbian/gay communities, religious movements and other faiths who can bring supplemental understandings of God, humanity, theology, and ethics in the world. All Samaritan College faculty must

demonstrate inclusive attitudes with respect and fairness toward all students.

Registration forms for the student will be mailed to the Education Facilitator in each District and can be requested by the faculty directly from the Samaritan College Office of Administration.

Faculty will receive a 20% stipend of tuition paid for their class when grades are received at the Samaritan College Office of Administration.

Tuitions and fees must be collected by or before the beginning of the first class session by the instructor or Education Facilitator. Monies must be forwarded immediately to the District Treasurer. Depending on the financial structure of the District, students may send their tuition directly to the District Treasurer, payable to the District or Samaritan/District account. Registration forms will indicate the amount of tuition collected. If monies go directly to the District Treasurer, tuition must be confirmed to the faculty, by the District Treasurer, before the beginning of class. Registration forms, then, are mailed or given to the Education Facilitator.

Course syllabus and required textbooks for a course must be published in advance. Students must purchase textbooks prior to the class.

All faculty will be evaluated through student evaluation forms and the faculty will write student grade. The Samaritan College Office of Administration will send evaluation forms directly to the faculty and Education Facilitator before classes begin. At the last class session, faculty and students will complete the forms. Both student and faculty will retain a copy of the evaluation forms with originals mailed to Samaritan College Office of Administration. These forms MUST include student grades.

The instructor is responsible for following course guidelines and objectives provided by the Samaritan College Office of Administration.

It is up to the discretion of the instructor how and when to receive assignments required for the student to complete the course. All coursework should be completed by the student no later than 30 days after the last class session.

**Samaritan
College
1993:**

**Administration,
Board of
Trustees,
Committees,
and
Education
Facilitators**

Samaritan College: Education Facilities

Administration Office

Post Office Box 688
Lewisville, Texas 75067
214/221-7749
Fax 214/221-7345

President

Rev. Sandra Robinson, MDiv

Academic Dean

Mona West, Ph.D

Registrar

Sheryl McFerren, B.S.

Partnership Coordinator

Harry Stock, M.Div.
1638 "R" St, NW, Suite 1
Washington, D.C. 20009
202/387-5230

Australian Samaritan Education ASE

Clifford Conners, M. Th., Dean
15-17 Honor Street
Ermington NSW 2115
Australia
011 61 2 638 3885

Extension Center in Mexico

Tomas Garcia, Dean
APDO Postal 1-4045
44100 Guadalajara, Jalisco,
Mexico
52-36-19-54

Samaritan College in Europe SCE

Paul Whiting, Dip. Th.,
Principal
16 Brentwood Terrace
Moston, Manchester M9 1LU
England
061-205-8905

Board of Trustees

Judy Dale, M.R.E., G.S.R.E.

1300 Ambridge Dr., Louisville, Kentucky 40207
502/897-3821 Fax 502/897-3821 (call first)

Michael Dively, J.D., Chair

1230 Seminary Street, Key West, Florida 33040
305/296-4055 Fax 305-293-9811

Don Eastman

5300 Santa Monica Blvd., Ste 304, Los Angeles 90029
213/464-5100 Fax 213/464-2123

Charles Lippy, Ph.D., Vice Chair

3339 Centerville Rd, Anderson, South Carolina 29625
803/287-3834 Office 803-656-5364

Tom Reveley, Ph.D., Secretary/Treasurer

9218 Rangely, Houston, Texas 77055
713/464-4050 (call first to fax)

Sandra Robinson, M.Div., President

Post Office Box 688, Lewisville, Texas 75067
214/221-7749 Fax 214/221-7345

Nancy Wilson, M.Div.

5879 Washington Blvd., Culver City, California 90232
213/930-1600 Fax 930-1067

Ravi Verma, MBA, Consultant to the Board

5300 Santa Monica Blvd., Ste 304, Los Angeles 90029
213/464-5100 Fax 213/464-2123

Educational Policy Committee

Charles Lippy, Ph.D., Chair

Member, Board of Trustees
3339 Centerville Rd, Anderson, South Carolina 29625
803/287-3834 Fax 803-656-5364

Anita Bradshaw, M.Div., M.S.T.

Northeast Education Facilitator
186 Fountain St., New Haven, Connecticut 06515
203/387-9117

Michael Dively, J.D. (ex-officio)

Chair, Board of Trustees
1230 Seminary Street, Key West, Florida 33040
305/296-4055 Fax 305/293-9811

Lou Kavar, Ph.D.

Faculty
Post Office Box 100001, Fort Lauderdale, Florida 33310
305/733-9796 Fax 305/739-6111

Mona West, Ph.D.

Academic Dean
Post Office Box 688, Lewisville, Texas 75067
214/221-7749 Fax 214/221-7345

Michael Piazza, M.Div.

CCCC
5910 Cedar Springs Road, Dallas, Texas 75235
214/351-1901 Fax 214/351-6099

Finance Committee

Tom Reveley, Ph.D Chair

9218 Rangely, Houston, Texas 77055
713/464-54050 (call first to fax)

Sandra Robinson, M.Div., President

Post Office Box 688, Lewisville, Texas 75067
214/221-7749 Fax 214/221-7345

Institutional Advancement Committee

Sandra Robinson, M.Div., Interim Chair

Post Office Box 688, Lewisville, Texas 75067
214/221-7749 Fax 214/221-7345

Education Facilitators

Mid-Atlantic District/Harry Stock, M.Div.

1638 "R" St. NW, Ste 1, Washington, D.C. 20009
202/387-5230

Northeast District/Anita Bradshaw, M.Div., M.S.T.

186 Fountain Street, New Haven, Connecticut 06515
203/387-9117

directory

Great Lakes District/Bob Hogg, M.Ed.

2312 North Maplewood Avenue, Chicago, Illinois 60647
312/862-6863 312/322-0620

Southeast District/Linda Beane, M.A.

Post Office Box 721076, Orlando, Florida 32872-1076
407/381-3802

Gulf Lower Atlantic/Marge Ragona, M.A., SM.T.S.

911-G Valley Avenue, Birmingham, Alabama 35209-2112
205/802-7114

Gulf Lower Atlantic District/Ray Berreras, Ph.D.

989 Drewry Street, N.E., Atlanta, Georgia 30306
404/892-7219 404/752-1727

Mid-Central District/Jeanne Teague, M.Div.

1811 South Quebec Way, No. 150, Denver, Colorado 80231
303/755-1290

South Central District/Lisetta Thomas, M.Div.

2336 Douglas Street, Apt. 1411, Austin, Texas 78741
512/440-8685

Southwest District/Jane Carl

111 East Olive Avenue, La Habra, California 90631
310/690-1830

Western Canadian District/Charles Bidwell, Ph.D.

11143-70 Ave. N.W., Edmonton, Alberta, Canada T6H 269
403/436-8774

Eastern Canada District/Lydia Segal

409-64 Wellsley Street East, Toronto, Ont., Canada M4Y 2X3
416/944-9626

Northwest District/Gary Wilson, B.A.

4353 N.E. Halsey No. 4, Portland, Oregon 97213
503/287-6571

**Samaritan College**

Post Office Box 688
Lewisville, Texas 75067
214/221-7749
Fax 214/221-7345

Transition Time: Answers to a Few Questions.

What is this "District/Samaritan Partnership Program" anyway?

"Partnership" is the agreement between individual districts and Samaritan College to provide instruction that is accessible by that district's individual students. Samaritan's "campus" then exists wherever classes are taught. The District/Samaritan structure provides college-level coursework regionally for classes, scholarship funds, faculty resources, and non-homophobic training.

What's an Education Facilitator?

The District Education Facilitator is the Samaritan volunteer staff who schedules classes within each district. The Facilitator also makes certain that necessary forms are distributed and tuitions collected. Basically, the Facilitator acts locally as a liaison between the district and Samaritan College. Faculty assignments are made by the Academic Dean and approved by the President.

What happened to the correspondence courses?

They went away, but just briefly! The entire correspondence program is being updated and will resume this fall with the introduction of newly revised curriculum.

What's going on with proficiency courses?

Beginning this fall the following Proficiency Courses will be offered through the

newsletter

**summer
1993**

Texas makes Samaritan College feel at home!



Rev. Sandra Robinson



Mona West



Sheryl McFerren

Since early spring, Samaritan College has been calling Lewisville, Texas home. A small suburb of the Dallas metropolitan area, Lewisville now houses the offices of Samaritan President Sandra Robinson, Academic Dean Mona West, and new Registrar Sheryl McFerren.

For the past several years, Samaritan has shared space in the offices of the Universal Fellowship of Metropolitan Community Churches in Los Angeles.

Contact numbers are:

**Samaritan College
Post Office Box 688
Lewisville, Texas 75067
214/221-7749
Fax 214/221-7345**

Added Expertise: Meet Samaritan's New Staff.

Accompanying the move to Texas has been the reorganization of Samaritan's administrative staff.

Dr. Mona West has recently assumed her responsibilities as the Academic Dean of Samaritan College. Mona comes to Samaritan as a licensed MCC clergy, and with an M. Div. and Ph.D. in Old Testament from the Southern Baptist Seminary in Louisville, Kentucky. She has served on the faculties of Austin College in Sherman, Texas, and Anderson College in Anderson, South Carolina. While at Anderson, she served on the development committee; the self-study committee, which was Anderson's re-accreditation process; and the task force on the four year college, which moved Anderson toward a four-year liberal arts institution.

Mona is currently leading a team which is updating the entire curriculum for Samaritan. She also sits on the Education Policy Committee of the Board of Trustees.

Dr. West's published works include her doctoral dissertation: *Ruth: A Retelling of Genesis 38?* and works on Ruth, Lamentations, and Song of Songs in the *Mercer Commentary of the Bible*.

Sheryl McFerren has been hired as the Registrar of Samaritan College. Sheryl holds a B.S. in computer science from Texas Woman's University and is excited about matching faces with names as she is able to personally meet Samaritan callers in the future.

Troy Fernandez, past Registrar, accepted an exciting position with AIDS Project Los Angeles, and we are happy for this opportunity in Troy's life. Troy will be honored at the Samaritan College Awards Luncheon at General Conference.

Rev. Harry Stock has been hired to serve as Partnership Coordinator until the end of this year.

Harry is training Samaritan Education Facilitators of the District/Samaritan Partnership Program. These volunteers coordinate Samaritan classes within each district. In addition, Harry will coordinate the 1993 Orientation to MCC Pastoring Program in Washington, D.C., where he is the pastor of MCC of the Disciples.

Added Academic Strength: Meet Samaritan's New Trustees.

Samaritan College proudly announces the appointment of two new members of its Board of Trustees to serve with current members Judy Dale, Don Eastman, Tom Reveley, Sandra Robinson, Nancy Wilson, and consultant to the Board of Trustees Ravi Verma.

Michael Dively, Esq. has been appointed chair of the Samaritan College Board of Trustees. As an attorney, Michael serves on the Hiram College Board of Trustees, plus he is a member of the board of directors of MCC Key West. Michael was elected to the Michigan House of Representatives for three consecutive terms and received his Master of Arts Degrees from American University in Washington, D.C. He received his law degree from the University of Michigan.



Michael comes highly qualified for this challenging position with Samaritan.

Dr. Charles Lippy, Chair of the Education Policy Committee of the Board, also comes well-equipped for the challenging work of Samaritan College. Charles received his Master of Divinity from Union Theological Seminary, magna cum laude, and an M.A. and Ph.D. from Princeton University. He is a recognized scholar in the history of Christianity and is currently professor of religion at Clemson University in South Carolina.

General Conference: Samaritan in Phoenix

One of the highlights of Samaritan's presence at General Conference will be the awarding of Bachelor of Theology Degrees to international students for the first time! Rev. David Miller and Rev. Neil Thomas, both from England, will receive these historic degrees during commencement ceremonies to be held on Sunday,

July 18, 1993 at 3:30 p.m. in the chapel. Dean Clifford Conners of Australian Samaritan Education, will bring the commencement address. The ceremonies will be attended by members of the ASE Board of Trustees and Dean, the Samaritan College in Europe Board of Governors and Principal, as well as the Samaritan College Board of Trustees and Dean.

Samaritan will also host a series of meetings to introduce college boards, deans, principals and volunteers to each other to discuss strategies affecting the school's mission, dialog on international structure, and cross-accreditation.

Samaritan will host a 1993 Awards Luncheon on Thursday, July 22 at the conference site. Tickets for the Awards Luncheon may be purchased for \$20 at the registration area during General Conference.



Featured speaker will be Dr. Kenneth Smith, President of Chicago Theological Seminary. Dr. Smith is an ordained minister of the United Church of Christ, and has been President of the seminary since October, 1984. Dr. Smith also sits as a board member or member of many academic organizations.

General Conference: Pre-Conference Classes.

Dr. Mona West will be teaching the newly-revised course *Understanding the Bible* beginning Monday, July 12 through Friday, July 16.

This is a three-credit college level course which meets the CCCC proficiency requirement. Tuition is \$255. Final registration is open until the first day of the class. Pre-registration should be postmarked by July 1, 1993 with all payment due the first day of class. Pre-registration must include full tuition, student name, address and phone number. Please mail to: Registrar, Samaritan College, Post Office Box 688, Lewisville, Texas 75067

Rev. Harry Stock will be teaching Sexuality Studies. Because of pre-requisite assignments, this class is now closed.

Samaritan Enrollment Increase of One Third

According to recently audited figures, total enrollment in Samaritan courses over the past year has increased by 33% over the previous year.

Samaritan/District Partnership Program: Polity; History of Christian Thought; Sexuality Studies; and Understanding the Bible.

Beginning in January, 1994, courses that were offered in Track I of the Orientation To MCC Pastoring Program will be introduced into the Partnership Program as well: Pastoral Care; Christian Education; Church Administration; Worship; and Preaching. These courses will become five additional proficiency requirements.

The streamlined Orientation to MCC Pastoring Program will become a two-week residency program in 1994.

Is Samaritan for laity?

Definitely! The conversion of Track I into the district classroom allows a broader curriculum for students seeking continuing education, the B.Th. degree, or audit, as well as proficiency credits.

When I have questions, who can I call?

Any question may be directed to the Samaritan Administration Office, or consult your Samaritan Directory for a local source.

Student clergy with questions about licensure should contact Gene Van Horn at 213/464-5100.

Questions about the academic process of licensure may be directed to Dean Mona West at 214/221-7749.

Questions about registration: consult your district Facilitator as listed in the Directory.

Questions about admission to the Degree Program or requests for transcripts or records may be directed to Sheryl McFerren, Registrar, at 214/221-7749.

Questions regarding faculty or prospective faculty should be directed to Dean Mona West at 214/221-7749.

Questions regarding administration or Board of Trustee issues may be directed to the Sandra Robinson, President of Samaritan, at 214/221-7749.



Samaritan College

Post Office Box 688, Lewisville, Texas 75067

214/221-7749

DATE: June 22, 1993
FROM: REV. LINDA L. BEANE
TO: SED CHURCHES
RE: EXEGESIS COURSE AT THE ARK
WHEN: August 13 & 14

Enclosed you will find your registration form for the course and a reservation form to send to THE ARK. Please enroll as soon as possible to insure your space in the class.

Class will begin at 6:00 PM with Dinner together. You might want to arrive earlier in the afternoon to settle in and look around. Remember that there is an indoor pool! You will be dismissed sometime after dinner Saturday evening.

The Rev. James Brock will be teaching this one hour course. He will instruct you on how to prepare an Exegesis and give you a final date for submitting your paper to him. When you receive your paper from him, you may use it for you Exegesis to be included in your Initial Licensure Packet(that's one more paper out of the way)!

Please send your Registration Fee with your Registration form to me. I must receive full payment for the course by August 10 or you will not be able to attend this class.

Ricky and Susan are offering you a package deal for your weekend.

For \$55 you will receive 4 meals and Friday night.
If you wish to stay over Saturday night, it will be another \$10 for bed and breakfast Sunday morning.

If you wish to go to church in the local area, Joy MCC in Orlando has services at 10:30 AM and 7:15 PM, Breaking the Silence MCC in Cocoa meets at 7:00 PM Sunday Evening, and Hope MCC in Daytona meets at 7:00 PM also. You might want to plan a day at Cocoa Beach and joining us for evening service. If you plan to do so, please let me know and I will attempt to include you in the Worship Service to add it to your Experiential Credits!

Praise God we have 10 students attending OMP classes this summer. Of those six will be completing their OMP requirement. We should have a large class of Initial Licensures in the Spring. I am really proud of our students and the progress which has been made in the District with Samaritan. Have a good summer and I'll see you all soon!

GLAD SCHOLARSHIP PROGRAM

Effective 1/93

+++++

A. THE SCHOLARSHIP COMMITTEE

1. Will consist of three people. This committee will be directly accountable to the GLAD Committee.
2. The Chair will be the District Lay Representative.
3. The GLAD Committee will appoint two other members for terms of two years.
 - a. One clergy person
 - b. One lay person
 - c. The GLAD/Samaritan registrar will be available to the committee for consultation, but will not have a vote on the scholarships.
 - d. Vacancies on the Committee will be filled by appointment for the remainder of a term.
 - e. Application for scholarship for courses not offered at District Conferences must be submitted prior to the latest deadline preceding the date on which the course is offered (i.e. March 15 & Sept. 15)
4. The scholarship committee will meet twice a year at the spring and fall District Conferences. Other committee business will be conducted by telephone and post.

B. SCHOLARSHIP PROCESS

1. Deadlines for scholarship applications:
 - a. March 15 for Spring consideration
 - b. September 15 for Fall consideration.
 - c. Recommendations will be made to the District Committee April 1 & Oct 1.
 - d. Applicants will be notified of awards by April 15 & October 15.
2. Requests for applications, and completed forms will be mailed to:

The District Lay Representative
Mr. Keith Mason
976 Margaret Drive,
Ladson, SC 29456

3. Scholarship awards are open to all student clergy, transfer clergy, and In-Care students who can demonstrate that they can complete licensure work within two years, have maintained a minimum of a "C" average on work they have done through Samaritan, and have completed the first two weeks of orientation.

4. The scholarship committee will review all scholarship applications without regard to age, gender, race, sexual orientation or special needs status.

a. Applications will be completed in their entirety including the statement of need.

b. The application will be supported by the recommendation of the supervising Pastor **and** (if not the same person) a recommendation from the Pastor where the applicant holds membership.

5. The scholarship committee chair will transmit copies of the applications and recommendations to the other committee members.

6. Separate applications and recommendations will be completed for each course for which scholarships are desired.

7. All information provided on scholarship applications will be held in the strictest confidence.

8. No further applications for scholarship will be considered for an applicant who fails to pass scholarship supported course work with a "C" or better in the prescribed time period. This means that a student will have to re-take the course at their own expense.

9. Scholarships will be awarded on the basis of availability of funds, individual need, and the costs of the course(s) excluding books.

10. The scholarship committee will recommend scholarship recipients and the amounts of the awards for GLAD Committee approval.

11. Notification of the awards will be sent to the applicant, the applicants supervising Pastor, and the District Treasurer.

a. The District Treasurer will remit scholarship money to Samaritan college.

b. In the event that payments for courses are being made in installments by the student the scholarship award will be included in the final installment.

C. REQUIREMENTS

1. Applicant must have active membership in UFMCC of not less than one year, as of the (March/October) deadline period, and be a current member of a GLAD congregation.

2. Applicant **must** be registered with CCCC.

3. Applicant must be able to demonstrate that they can complete licensure work within a two year period, have completed the first two weeks of orientation, have maintained at least a "C" in course work taken with Samaritan college.

4. Scholarship funds are for Samaritan course work, however, consideration may be given to course work at other institutions, if that course is applicable to UFMCC licensure. Samaritan college will be the final arbiter of such applicability.

B. FUNDING

1. The fund will be administered by the district treasurer.
2. Funding sources:
 - a. GLAD/Samaritan partnership plan
 - b. GLAD Conference contributions
 - c. Church contributions
 - d. Individual donations
 - e. Bequests

GLAD/Samaritan

May 31, 1994

Greetings. At the meeting of GLAD/Samaritan Faculty at the last District Conference, I told everyone that I would put together some notes from that meeting and send them out. In the meantime, I have also heard from Mona West and so these notes will be interspersed with some of the information I received from Mona. The notes will not be in chronological order.

Mona sent a list of faculty for the GLAD district. Some have been officially approved (+), some have a partial file (-), and the rest of us (that includes me) need to fill out application forms (*) [I was not provided codes for every person for some courses, so I am not sure what that means -- I will need to follow up.] The faculty list is as follows:

Bible: Buddy Truluck (*), Marge Ragona (*), Charles Lippy (+), Nancy Hardesty (+)

History: Charles Lippy, Nancy Hardesty

Polity: Felicia Fontaine (-), Janet Suess-Pierce, Jay Neely(*)

Sexuality: John Moore(*), Janet Suess-Pierce(-)

Pastor Care: Christine Oscar(*), Felicia Fontaine, Glenna Shepherd(*)

Christian Education: Marge Ragona, Helene Loper(*)

Church Administration: Reid Christensen(*), Janet Suess-Pierce, Christine Oscar

Worship: Helene Loper, Glenna Shepherd

Preaching: Glenna Shepherd, J.R. Finney (*), Marge Ragona, Reid Christensen

Let me encourage those of you who have not completed applications to do so (I can send a copy of the application form to you). It also has been suggested that GLAD/Samaritan keep on file a copy of everyone's application because they seem to get misplaced and then people are asked to fill them out again (and again). If you would like for me to keep a copy on file, please photocopy your application and send it to me.

By June 30, I need to give to Samaritan a list of GLAD courses being offered during the third trimester (September 1 - December 31). This information needs to include: (1) the course title, (2) faculty, (3) location, and (4) dates. According to my notes, the courses that we intended to schedule for this Fall included Polity, Preaching, Church History I. Felicia has agreed that Pastoral Care could be offered instead of Polity this Fall due to student needs. We also considered offering Church Administration. **Please send to me the required information if you are willing to teach one of these classes this Fall. Please send this information by June 25 so that I can forward it to Mona.** In addition, I have asked Jay to reserve a room for one class to be presented in conjunction with District Conference for this Fall. We need to schedule that class and make sure that it is well advertised.

This brings up the issue of preregistration -- or how to make sure we get people interested in classes and signed up for them before the day of class. In some situations we have had people prepared to teach, but no one shows up to take the course. I will work on getting notices out about scheduled courses, but it would help me if you could write brief statements of why the courses you teach are useful either (1) to people not interested in becoming clergy, or (2) to

anyone when the course is not a required course. This information will help in advertising the courses.

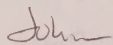
As suggested by the faculty members present at the Fall district conference meeting, I have contacted four people to serve as advisors/support people for students. Rev. Carol Couch and Rev. Bev Stephenson have agreed to serve in this capacity. I have not heard from the other two people. I am open to suggestions about how to link up or assign people to advisors. I think this could be fairly unstructured as long as people do not get overloaded with calls/letters. Please let me know your thoughts on this.

It was also suggested that we have a faculty planning retreat. We could do this over a week-end or during the week. We also could invite someone from Samaritan to participate. The retreat is an excellent suggestion. Please let me know open time slots for you. If we do this during the week, I will need to build up some leave time (I am taking some leave time this summer to go to Dallas while Reid is at Leadership Conference. I will meet with Mona while I am there.).

The faculty also posed several questions (e.g., where courses stand in the revision process, the wisdom of offering practice related courses through correspondence) and suggested future issues (e.g., addressing cross cultural issues, training for supervisory pastors). We will continue to work on these together at future conference meetings and at the retreat.

For now, please respond to the questions listed in this letter -- most importantly, the questions related to Fall courses.

Sincerely yours,



John R. Moore, PhD, RN, CHES
2025 Wedgewood Drive
Stone Mountain, Georgia 30088

(404) 322-0550 [home]
(404) 488-5324 [work]

November 1, 1993



Samaritan
College

Education for
Liberation

Dear Colleague:

You have been identified as a potential faculty member for Samaritan College. I realize that some of you have taught for Samaritan a number of years, while many of you have never had the opportunity to teach for Samaritan. I am calling all of you "potential" faculty because each of you has unique potential to contribute to the education of our students and to your own education and enrichment as you choose to become or continue to be Samaritan College faculty.

One of my goals as Academic Dean is to maintain accurate files on all our faculty. This will enable me to make sure certain faculty with particular training and expertise are given the opportunity to teach courses in those areas. Maintaining these files will also greatly facilitate our accreditation process, when that time comes.

In order to become approved Samaritan College faculty for the 1994 academic year, I need the following information in your file by December 15, 1993: (1) the faculty application form (enclosed); (2) a current resume or vita; (3) transcripts; (4) three letters of recommendation (see application form). This is a new process, so even if you have filled out an application a long time ago, or just last year, I still need this information on the new form.

There are a variety of factors that go into making up the overall profile of a faculty member--formal education is only one of those. What is most important to me is that we have dedicated, gifted teachers who are committed to the education of Samaritan students. So let me encourage each one of you to submit an application, indicating which Samaritan courses you would like to teach.

If you have any question about the application process or the new curriculum (see attached list of current proficiency courses) please give me a call. Samaritan is fortunate to have devoted and well-qualified persons who are willing to participate in "education for liberation."

Sincerely,

Rev. Mona West, Ph.D.
Academic Dean

**SAMARITAN COLLEGE
PROFICIENCY COURSE LISTING**

GROUP A PROFICIENCIES:

Understanding the Bible, Part I (Old Testament)
Understanding the Bible, Part II (New Testament)
History of Christianity, Part I (Jesus to Reformation)
History of Christianity, Part II (Reformation-present)
Introduction to Sexuality Studies
UFMCC Polity

GROUP B PROFICIENCIES:

Pastoral Care
Church Growth and Administration
Christian Education
Worship
Preaching

Faculty Application



**Samaritan
College**

*Education for
Liberation*

Name _____

Address _____

City, State, Zip _____

Telephones _____

Local Congregation _____

Position(s) in congregation (elected or appointed):

College:

(Vitae

and/or

resume and

transcripts

must be

submitted.)

Graduate Training:

Specialized Studies:

Continuing Education:

Experience in UFMCC:

Experience in other churches:

Brief employment history:

Teaching experience:

Are you able to support and affirm the faith, ministry, and practice of the UFMCC (Bylaws, General Conference actions, etc)?

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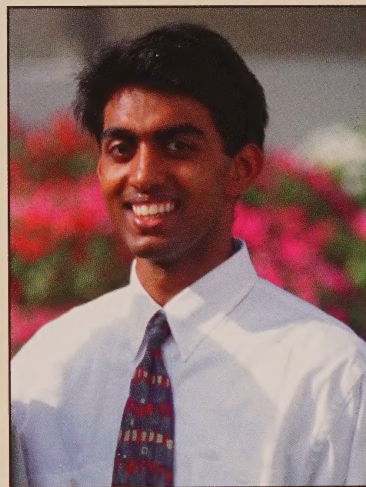
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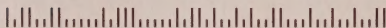
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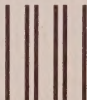
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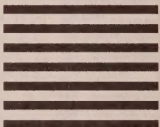
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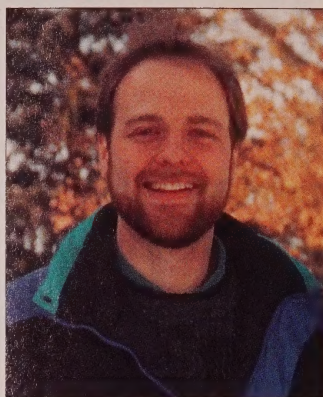
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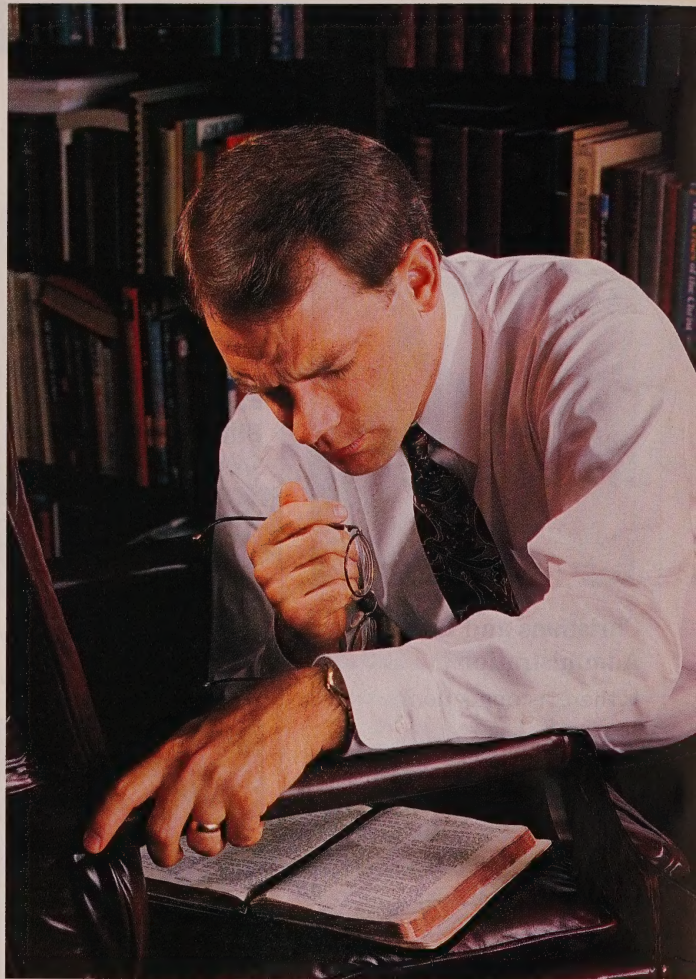
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What I'm Not Supposed to Tell You...

Comments from the associate publisher

by David Deyhle

Since I'm the associate publisher of *The Seminary & Graduate School Handbook*, it's obviously in my best interest to make this publication successful and to convince you to read it. But suppose I don't really have your best interest in mind...

What You'd Expect to Hear

Because I want this magazine to succeed, it would be easy for me to tell you several things that are less than true.

For instance, I'm tempted to tell you that everyone should pursue Christian graduate-level training. I could suggest that it's your spiritual duty to pursue Christian graduate education, insinuating that it is "God's call on your life." I could tell you that you'd be satisfied attending any one of the schools advertised in this publication. But though I have great hopes for *The Seminary & Graduate School Handbook*, I'd rather not tell you half-truths.

One reason is that I give you more credit than that. We live in an age of marketing bombardment. Each of us has by necessity become a skilled truth-tester. I expect you to see through superficial marketing ploys.

What's more, I've been in your shoes. I attended seminary. And when I was deciding which school to go to, I endured many of the difficult decisions you may now be facing.

More importantly, my integrity is at stake. So is the integrity of this publication—which is its real success.

What I'm Not Supposed to Say

Christian graduate education is not for everyone. Seminaries, in particular, often attract people who shouldn't be there. Such students could do a lot of harm if their motives in pursuing a ministry career are not based on serving others and glorifying God.

As Stanley Hauerwas observes in his interview (see page 15), Christian graduate education can tackle some difficult issues. If you'd rather avoid conflict, then maybe you shouldn't enroll.

Also, Christian graduate schools and seminaries are great places to work on understanding the faith you have, but they're not the places to start *developing* faith. St. Anselm described how we come to know God as "faith seeking understanding." Faith is revealed—not earned—through study.

Nor are all schools created equal. Some are fully accredited by appropriate agencies; others aren't. Some are committed to upholding the historic Christian faith; others may be moving away from it. Some are associated with a church body; some are not.

What I Hope You'll Do

My hope is that you'll use *The Seminary & Graduate School Handbook* to collect information on your top choices for Christian graduate study.

1. *Read the articles.* Our staff has sought to bring you advice from some of the "best in the business." And while some of our writers may prefer certain schools, they're under no compulsion to promote or criticize any institution.

2. *Study the comparative charts and descriptive listings.* These will give you helpful details on many schools. (See pages 30, 59 and 69.)

3. *Get more information!* We've enclosed two postage-paid reply cards. They're inside the front and back covers. Pop a card in the mail and we'll have each school that interests you send you information on its programs.

I wish I could tell you that any school in *The Seminary & Graduate School Handbook* is for you. I can't. You must do the research. But it's well worth it. And you needed to hone those research skills for school, anyway. □

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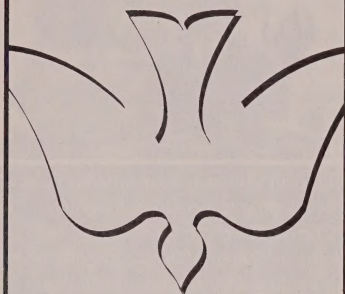
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Dollars and Sense

How to fund your graduate study

by Carole J. Swemline



our graduate education may be one of the most important investments you will ever make. It has the potential for great returns and yet, as with any investment, it requires careful research and sound advice.

Regardless of whether your plans involve graduate education at a college, a university or a professional school such as seminary, the financial aid basics are generally the same.

First Steps

Before you begin researching the "how" of funding your graduate education you need to determine your educational objectives and narrow down your choices of schools.

Then, for the schools you're considering, obtain an accounting of the complete annual cost of attendance—including tuition, fees and living expenses (rent, utilities, food, health insurance, transportation, child care, clothing, etc.). The schools' financial aid offices should be able to provide you with these figures.

Once you've gathered this expense information, you're ready to begin working on the specifics of your funding. Financial aid officers at the schools you are considering can help with this step. They will be able to provide information on school and departmental sources of funding. They should also be able to direct you to outside resources.

Also do your own research. Libraries are excellent sources of materials. Several publications offer a wealth of information on financial aid, as well as listings of several thousand sources of aid. Among the more notable of these books are Laurie Blum's *Free Money for Graduate School* and Barron's *Complete College Financing Guide*, which offers advice also applicable to graduate students.

Financial Aid Eligibility

While some types of financial aid are based solely on academic merit or criteria other than financial need, a certain level of demonstrated financial need is required for many aid programs. School financial aid officers determine need and eligibility based on figures calculated by an approved needs analysis service such as the Free Application for Federal Student Aid (FAFSA).

Financial need is the cost of attendance, minus expected personal/family contribution and estimated financial

Graduate education is generally financed by a combination of personal income, scholarships, grants and/or loans.

assistance (in the form of scholarships, grants or loans). Whatever expense remains after these calculations are made is considered *unmet need*.

Although potential graduate students tend to be older, if you've just completed your undergraduate studies and were claimed as a dependent on your parents' income tax last year, their income may still be considered when analyzing your financial need. However, since your financial situation will undoubtedly change once you begin graduate studies, most schools will consider your estimated income for the upcoming year.

Keep in mind, too, that the amount of aid for which you may qualify can differ from one school to another since the total cost of attendance may vary significantly.

Financial aid officers are given a degree of latitude in interpreting certain figures, so feel free to discuss your financial aid award with them if you

feel that it does not accurately represent your need.

Besides financial need, other eligibility requirements exist. Some financial aid programs may require that you be enrolled full time or take a minimum number of units each term in order to receive aid. Or you may need to maintain a certain grade point average to continue your eligibility.

Most federal and state sources of aid, as well as certain scholarship and grant programs, require applicants to be U.S. citizens or permanent residents of the United States. Individuals who have defaulted on or owe a refund to a prior federal or state student aid program are ineligible for further government assistance.

Types of Financial Aid

Financing for graduate education generally comes from a combination of four sources: personal/family income, scholarships, grants and loans.

Scholarships and grants are financial awards which do not need to be repaid. Scholarships are usually awarded based on outstanding scholastic performance or other achievement. Grants may or may not be based on need, and they often involve other criteria as well. Some focus on underrepresented populations (e.g., women, ethnic groups, disabled people or veterans) while others are limited to those preparing for specific vocations such as pastoral ministry, teaching, business or medicine.

Loans are a major source of funding for graduate education. Both need- and non-need-based programs abound. Some of these loans don't have to be repaid until after graduation. Other loans require that payments be made concurrently with your studies.

It's important that you manage your debt wisely when using loans to help finance your education. Schools are required to provide loan counseling so the repayment schedule is affordable within your projected average income after graduation. Since you may enter the work force at an entry-level salary, many lenders have graduated payment options which allow for lower payments in the first few years.

If you have loans from several sources, including some from your undergraduate education, they can usually be merged to make the monthly

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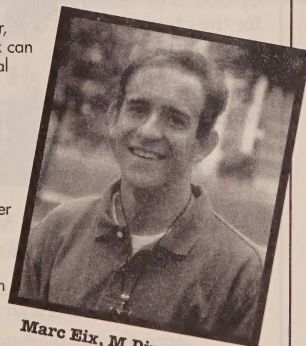
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payments lower and easier to manage. To decide whether this is the best course for you, it's wise to seek the advice of a financial counselor.

Sources of Financial Aid

The school you choose is one of the first places you should look for financial assistance. Through their financial aid offices, most schools offer academic scholarships, a variety of need- and non-need-based grants and employment opportunities (including work-study, teaching fellowships and assistantships), as well as loans or payment programs.

Federal government funding is available through several loan programs. Need-based loans available to graduate students include the Perkins Loan, the Stafford Student Loan and the Supplemental Loan for Students. These can provide as much as \$18,500 per year, depending on your circumstances and need.

Veterans seeking further education should also investigate whether their **veterans' benefits** may cover educational expenses.

There are other loan programs for specific courses of study. Students pursuing professional health-related degrees, for example, may qualify for the Health Professions Student Loans and Health Education Assistance Loans. The borrowing ceilings on these loans are generally much higher than

***Finding creative ways
to save or earn money
while you're studying can
significantly reduce your
schooling expenses.***

those for other professional courses due to the expense of medical training.

State governments also provide various grant and loan programs. These vary depending upon the state.

Banks are another source of funding. A number of banks offer educational loan programs. It's wise to shop around for the best terms and rates.

Corporations sometimes have tuition assistance and scholarship

programs. Some are limited to employees or their family members.

Private donors and organizations such as civic groups, unions, fraternal and professional organizations, denominations, churches and religious organizations are also a significant source of educational funding.

Personal income can come from your personal savings, family support or employment. You may choose to work part time while in school to cover living expenses and partial tuition. This is easier to do in certain programs and in regions where the job market is strong.

Creative Alternatives

While financing your education is one alternative, another one is to reduce your costs. You can accomplish this in a number of ways.

You may opt to take fewer courses each term, which lowers your tuition bill and enables you to work more hours. Be aware, though, that certain types of financial aid require that you be enrolled in a minimum number of units.

If your graduate program has prerequisites, ask whether they need to be taken at the graduate level. You may be able to earn credits at a nearby undergraduate school or community college.

If your program accepts transfer credits, consider taking courses either at another school nearby or during the summer. (Summer courses and smaller schools often have lower tuition rates.) Some schools will even permit you to take a certain number of courses by correspondence from another accredited school—such as some of the basic biblical studies courses which are required by seminaries.

Living expenses can often be reduced. Look for an opportunity for free room and board in exchange for light household chores or yard work. If you own your home, consider renting a spare room to a student in order to gain extra income.

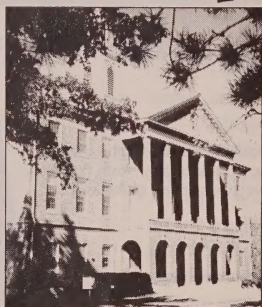
Evaluate your transportation needs carefully. Would it be less expensive for you to commute? If you live on campus, can you use public transportation to get around or do you need a car?

Seek ways to reduce other costs related to your education, such as buying used textbooks instead of new ones.

Continued on page 26 (Dollars)

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Seminaries

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How to Choose a Seminary

Eight key factors to consider

by Richard J. Mouw



There are approximately 220 seminaries in the United States today. They offer programs of study ranging from a master of arts in Christian leadership for those who want to be theologically trained lay persons, to doctoral degrees in theology, biblical studies, church history and even clinical psychology.

Choosing a seminary and selecting the right program of study can be some of the biggest, most far-reaching decisions you will ever make. As you seek God's leading concerning your education, here is some information and advice you may want to consider.

Three Types of Seminaries

Most seminaries fall into one of three categories: denominational, university-based or independent. The category you select will make a significant difference in the type of learning experience you will have.

Denominational schools

exist primarily to serve the needs of a particular religious group by training its clergy and other church leaders. The theology and agenda of that denomination pervade the life of the school.

University-related theology or divinity schools are often tuned to fit within the larger culture of their particular institution. They exist alongside other professional programs such as law and medicine.

Independent seminaries usually exist to serve a movement. Often their founding was a response to dissatisfaction with both denominational and university-related schools. The majority of independent seminaries are part of the American evangelical movement.

In selecting among the three types of schools it is important to keep your

career pathway in mind. Certain denominations require that their candidates for ministry attend that denomination's seminary.

Students for whom that is not a factor may benefit from the broader educational perspective which may be found at a university-based school. Or they may decide it's most important to be exposed to the various strains of evangelical thought which they would encounter at an independent school.

Size and Emphasis

The size of the school is another significant consideration. Some people

***What type of seminary
is best for you?***

Which degree program?

***Here are some factors
to consider.***

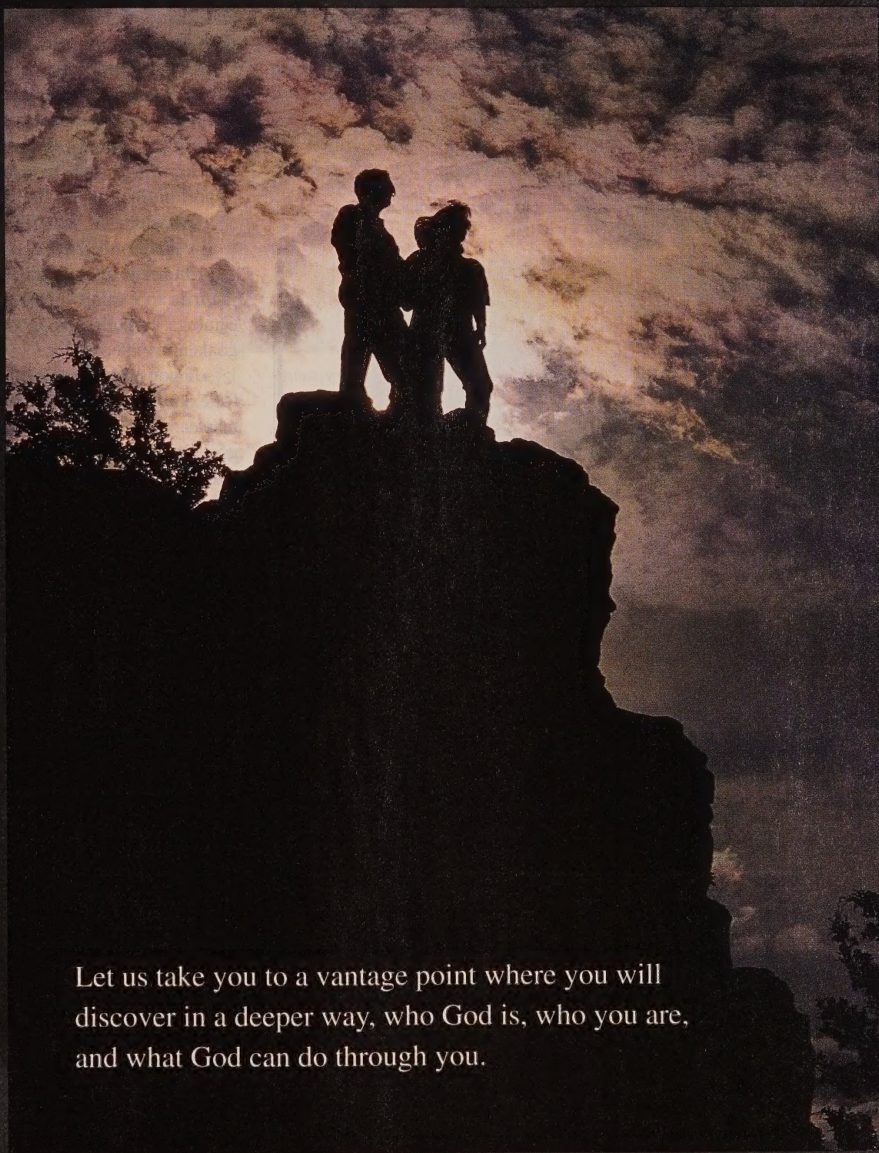
feel more comfortable in a smaller setting where students and faculty have close personal interaction. There may only be one professor who teaches New Testament studies, but there is an intimate sense of community on campus.

Other students prefer a large seminary with a wide range of courses. For each course they may be able to choose which of five different scholars they wish to study under. With the wider academic choice, however, may come a more limited sense of community.

Both settings require trade-offs, but either one can train people well for Christian service. Ultimately, the choice comes down to a matter of your personal style and preferences.

Seminaries also differ in emphasis. At those which focus on rigorous

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academics the professors may be world class scholars who are allotted time to dedicate themselves to research and writing. Worship may be optional or minimal—something students experience in a local church rather than on campus. Individual professors, especially in university settings, may not necessarily profess a personal religious commitment. They may see themselves simply as scholars of religion.

On the other hand, some seminaries emphasize spiritual formation over academics. They may have daily

community worship experiences and professors who were selected not only on the basis of scholarship, but according to what they personally espouse and how they live.

Programs of Study

Until the 1970s, most seminaries existed primarily to train pastors. Students were predominantly young men just out of college. They enrolled in a bachelor of divinity program (now called the master of divinity, or M.Div.), graduated in three years and

immediately entered the ordained ministry. So typical was this pattern that many schools offered no other degrees.

Today, some seminaries still emphasize the M.Div., while other, often larger seminaries may offer a dozen or more different programs at the master's and doctoral levels. And seminaries now train missionary translators, marriage and family therapists, clinical psychologists, church planters, consultants, parachurch leaders and church history professors, as well as parish pastors. With such a broad array of opportunities, it is likely that prospective students will find a program well-suited to their particular needs.

One key to finding the right program is to explore not only seminary catalogs but also your own desires, goals and expectations.

If you want to enter the pastorate, for example, the basic degree is still the master of divinity. If, however, your goal is to be a theologically astute banker or businessperson, you probably do not need to earn an M.Div. You may prefer a master of arts program in theology or Christian leadership, in which you'll take courses in ethics and church history rather than in how to perform weddings and funerals.

Over the last 10 to 15 years, the doctor of ministry degree (D.Min.) has increased in popularity. This degree integrates traditional theological disciplines with the hands-on concerns which current pastors bring to a continuing education program.

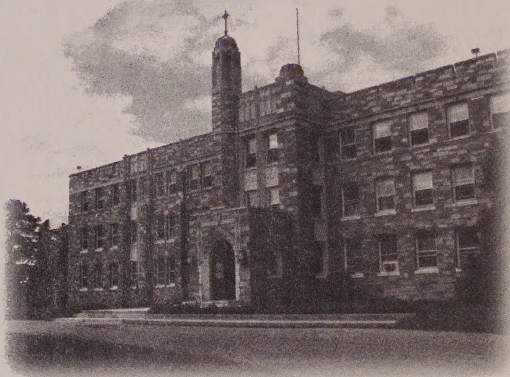
Persons entering a D.Min. program have usually been in full-time ministry for some time and are interested in answering the concrete questions and challenges they face in their professional lives.

In selecting a doctor of ministry program, prospective students should look at whether or not a seminary's faculty really "owns" the program. They should also investigate whether the program is taken seriously or is viewed as a marginal, income-producing project. I recommend choosing a program at a seminary where continuing education is considered a central goal of the institution and of its faculty.

Accreditation

Thirty years ago, seminary education was a rather disparate thing. Various

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religious traditions had developed different approaches and standards for their educational programs. Degrees carrying the same nomenclature involved very different preparation.

For the last 20 years, however, the pattern has been for schools to move toward accreditation by the Association of Theological Schools (ATS). Accreditation is designed to guarantee certain minimum training standards and a relative uniformity in programs and curricula. Today, very few seminaries lack accreditation.

Much of the accreditation trend has to do with a developing sense of what goes into the training of a person for professional ministry. So whether schools are conservative or liberal, Protestant or Catholic, denominational, university-based or independent, they have moved toward a consensus about what the overall patterns of theological education should be. Accredited seminary programs in general are aimed at a balanced, well-rounded curriculum which includes the historical, systematic,

biblical and practical. I believe this balance is vital.

All kinds of evidence exist that religion and arrogance too frequently go hand in hand. Some of the most arrogant people on earth are those who think they understand God and what God wants for everybody else.

Theological education is a humbling process. It introduces us to the

Today's seminaries train translators, professors, church planters and psychologists, as well as pastors.

nuances, complexities and legitimate areas of difference between people. It is impossible to go through a well-rounded program of theological education and come through with all of your preconceived ideas intact.

Those of us involved in theological education want the people we train

to come out of the process with conviction but not with arrogant, simplistic views. Being right is not just having correct ideas, but having a loving spirit. A good theological education reinforces humility, flexibility and a healthy self-critical posture.

Practical Considerations

Several practical considerations come into play when determining which seminary is right for you.

For instance, what geographical location do you prefer? This is not just a matter of north, south, east or west, near or far. It also involves a decision between a rural or urban setting.

Some people's ministry is enhanced by separation from the hustle and bustle of life. Seminary for them may be a "wilderness experience," like Paul's three years in the Arabian desert. For others, immersion in study also means connection to the diverse people who live in a large city. These students' ministries are expanded by the "living laboratory" which an urban setting can provide.

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A related choice involves what type of community you prefer. Do you want a school which draws a student body primarily composed of people like you? One that mainly serves people of one gender or ethnic group? Or do you want to study with scholars and students drawn from a wide variety of backgrounds?

An important part of seminary education also has to do with the kind of community to which you have been called. It's not just the books you read that make a difference, but the people

you sit next to. People from varying backgrounds and life experiences ask different questions.

The kind of theological reflection you engage in as part of a community of scholars has a lot to do with who is in that community.

Value

No matter what the seminary, the cost of an education—in time as well as money—is always significant.

Dollars and cents may not be the best way to put a value on an educa-

tional program, though a prospective student must, of course, compare costs. There are very expensive theological programs that aren't very good. There are inexpensive programs that are excellent.

Value has to do with how well a program prepares people for the kind of work to which they are called. A degree program that not only provides job-entering credentials but also shapes your mind in important new directions is worth whatever price it may require.

God's Call

All of this leads to a final consideration: Where is God calling you?

It may sound strange coming from a seminary president, but I don't think God calls everyone to a seminary education. There are a select few who have such a religious passion that they just don't need a seminary education. They are in an inspired hurry to do the work to which God is calling them.

For example, I don't think it would have done Mother Teresa much good to spend her time in seminary. God was calling her to the streets of Calcutta. Her theological education came at the feet of Jesus, as she ministered to the broken and rejected of His children.

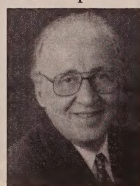
But God *does* call many others to a time of intense study. If you are one of those people, listen to God's voice.

Room for Many Motives

There is room in the seminary for people with all kinds of motivation. Whether you want to earn the credentials to enter full-time ministry, satisfy intellectual curiosity, test out a call or simply find out more of what it means to be a human being, seminary can help you reach your goal.

Studying the God who made us is an intimate investigation. As a result, a person who studies theology is likely to be engaged in self-examination. Out of that self-examination can come a passion for ministry that will carry over into whatever vocation the student pursues after graduation. □

Richard J. Mouw, Ph.D., is the president of Fuller Theological Seminary in Pasadena, California.



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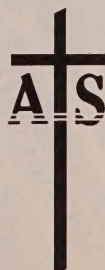
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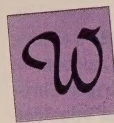


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The Church's Think Tank

An interview with Stanley Hauerwas about the role of the seminary



We asked Dr. Stanley Hauerwas, professor of theological ethics at the divinity school of Duke University in Durham, North Carolina, to talk with us about how theological education and the church interrelate.

How would you define the church and the seminary?

The church is the gathered body of people whose lives are shaped by the overriding commitment to worship God—and that worship is the determining factor in every other aspect of their lives. We are created to be those who praise God. We are taught how to praise God through prayer and word and act, and that is church.

It is church also when those people gather to understand how they are to share their money, whether they cut the lawn, pay someone to do it or do it themselves, and so on. All that is church.

Seminary is people (who are part of the church) who have been set aside to do the church's thinking in terms of the constant and ongoing disciplines of thought necessary for the world to know what it means that Jesus Christ is Lord.

I put it that way because it has been presumed that seminaries are where you train people for the ministry. I think that's an accidental relationship. The seminary is first of all a place of study, contemplation and prayer where certain people are set aside to do the church's thinking. It also turned out to be a place where we discovered it's not bad for people to be put for a while to learn some skills integral to ministry.

But remember, seminaries are, at least as we experience them in the U.S., a relatively new invention. People at one time learned to minister, not by being sent to seminaries, but by

apprenticing themselves to masters who were in the church, in ministry. They learned through imitation. It's not at all clear to me that the specialization of the ministry as embodied in today's seminary is an altogether good way of training people for ministry.

What sort of relationship do you currently see between the church and seminaries? Is it good or bad?

I think the seminaries in general are in trouble.

We no longer have students in seminaries, or indeed in universities—we have customers. Therefore university education is increasingly market-

***Training people for
ministry is an accidental
by-product of seminary.***

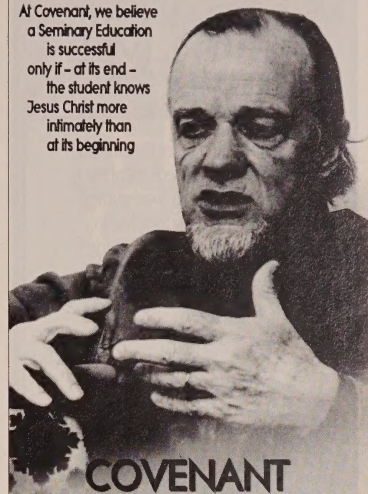
driven. And interestingly enough, the very Americans who understand themselves to be conservatives—that is, those who believe in freedom of the individual and the importance of the market—are exactly the same people who complain that universities and seminaries are market-driven.

There's no reason that we should be able to cordon off our seminaries from universities that way.

I think there is, for example, a quite destructive demand for relevance. One of the defining characteristics of almost all seminary contexts today is the attitude that the theory we learn about doesn't have anything to do with practice. It is claimed that such "theory" is not relevant to the immediate needs of the church and therefore there is a great tension alleged between theory and the actual pastoral needs of the church.

By pastoral needs, most people mean preaching, development of a

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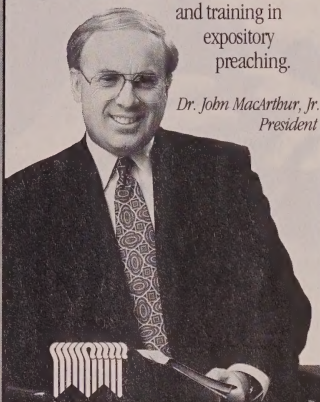


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church that grows, providing pastoral counseling, etc.

Too often those demands on the seminary, which look like they come from the churches, ask us to provide training for preaching, pastoral care and church growth in ways that are not determined Christologically. People think "Oh, well, if I learn about Chalcedon or Nicea, that's just church history. It doesn't have to do with questions of 'What would it mean for the church to grow?' 'Why should the church grow?' and 'Under what conditions should it grow?'"

Therefore, the relationship between the church and the seminary, in which the seminary is increasingly asked to be relevant to "real" needs, I think, a distortion of ministry.

Seminaries are called to be the church's memory by reminding the church that it's not just a question of being Christian. It's a question of what it means to be faithful to the church's witness across time.

We are not the original Christians. We are a people committed to giving the community of saints an ongoing vote in our lives. So it's not like we can

train people in ministry to be charismatic figures who are great preachers but who don't know anything about theology or about why it's important to know the great classical Christians of the church and why part of the ministry is to produce people who will continue to read Calvin, Gregory and Thomas Aquinas.

I know you can say, "He's talking about a far too intellectual account of ministry." Unless you think that Christianity is the same thing as your personal experience—which is oftentimes far too thin to sustain anyone—I think you've got to accept the fact that what the seminary is about is the location of the church's memory: where people are trained to be good shepherds of that memory for the Christian people.

We hear and read of the theological battles occurring in seminaries. We could get the impression that our primary spiritual battles are happening there and not in the church. Is that the case? Should it be?

If seminaries have the kind of calling I'm suggesting—that is, to be set aside as at least one of the places where the church does its thinking—it should not be surprising that seminaries should be quite conflictual.

If you are thinking through the challenges of what it means to be a Christian in the ongoing cultural context in which the church finds itself, well, yes, you should expect to find strong disagreement in seminaries—for example, about how Christians should use their money, how they should relate to war, how they should understand the authority of Scripture, what church government should look like and so on.

What does it mean that we are an eschatological people? And how does that change how we ought to read some of the great classical creeds? These should be matters of conversation and possible conflict to which people in our seminaries are introduced.

Christianity is an extraordinary ongoing argument across centuries about what it means for God to have chosen the Jews (and us), and the argument is a part of the joy of what it means to be Christian. So I don't see any problem with the fact that we introduce people into argument. I think that's part of our task.

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We hear about a lot of "isms" floating around in the seminary world: feminism, multiculturalism, deconstructionism and so on. How many are really worth spending time on? How many are serious threats, and how many are just smoke and mirrors?

Well, I think a lot of it is smoke and mirrors. And I think it derives from the fact that seminary cultures today are faddish and shallow.

I was once counseling a new student who had come from out west. She had majored in business at a state university and then felt a call to the ministry. I asked her, "Have you ever, as part of your business major, studied the humanities?"

She said oh yes, she had a course in English and one in history.

"Have you ever come into conversation with any philosophical issues?" I asked.

She wasn't sure.

I said, "Well, for example, have you ever read anyone like Plato?"

"Who?" she said.

Now you don't have to know who Plato is to worship Jesus. But if people

in the ministry are to know how, as Christians, to adequately negotiate the cultural conflicts of our day, they had better know how philosophical issues have impinged on Christian theology.

Some of the debates we are seeing in seminaries today are not a sign of our health but a sign of our intellectual shallowness. People are taking sides about deconstructionism as opposed to essentialism, for example, and quite frankly they have no idea what philosophical sources produced those alternatives. As a result, they are far too trapped into such alternatives.

One of the deepest difficulties we face in seminaries is a powerful anti-intellectualism. Interestingly enough, that is oftentimes the result of a kind of fundamentalism, a kind of pietism and a kind of social radicalism which says, "Oh no, I don't have to submit myself to these kinds of intellectual formations and disciplines if I am to be a minister of the gospel."

And I think that's part of the great challenge that seminaries face today: namely—and I blame seminaries a

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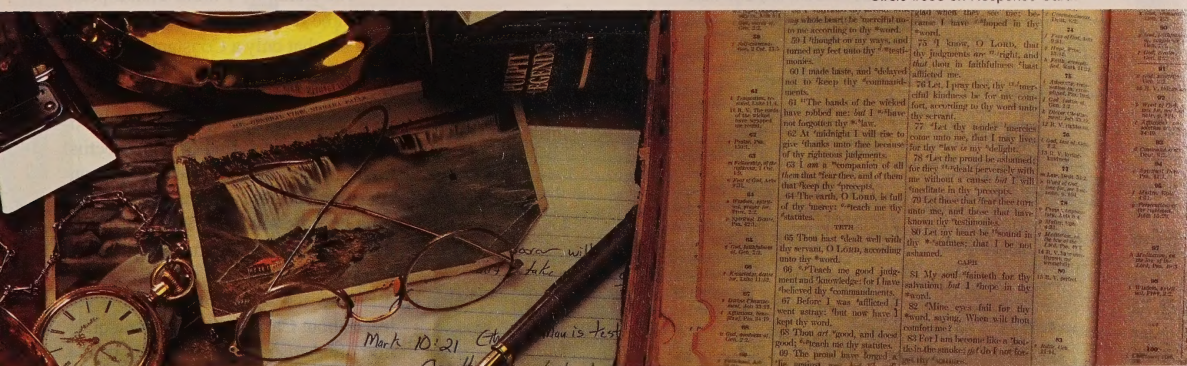
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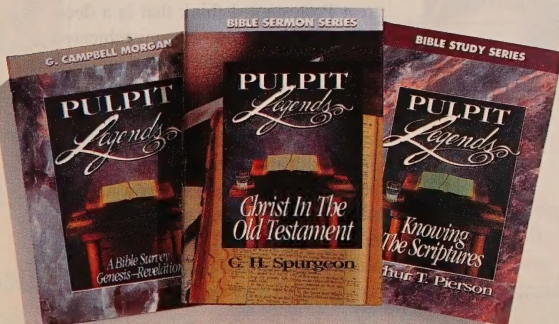
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great deal for *not* having done this—helping people locate why it is important to learn and internalize the great intellectual tradition of the church.

Let me follow up on this question of anti-intellectualism. I can't resist reading a quote from one of your books, Dispatches from the Front. On page two in the preface you say, "One of the differences faced by the theologian in our time is the decline of religious knowledge. However, as I argue in this book, knowing about

Christianity, and/or Judaism, does one little good, but certainly a great deal of harm."

Here you're saying that with intellectualism comes harm. Is that what you mean?

No, it's not.

What I mean, for example, is that if you think the current issue before Christian theology is choosing between fundamentalism and the historical critical study of the Bible, then you don't know enough to know what you don't know.

That particular debate is of a very recent origin. It is an example of modernist formations of Christianity.

What people need to remember is that through most of Christian history, the majority of Christians couldn't read. Yet they did all right as Christians by being formed by the church's ministry, through which they viewed the stories of Christ and saw them embodied in the church's liturgy.

When I say a little knowledge can harm you, I mean exactly that. Let me put it in terms of a secular analogy. Many people in the multiculturalist debate say, "Oh my, they want to read *The Color Purple* rather than Shakespeare. What a terrible thing! It's so important to know Shakespeare."

Well, it is not important to know Shakespeare in and of itself. S.S. Guards and commandants in Nazi concentration camps had read Shakespeare. It didn't make them more humane. What's important is not *whether* you've read Shakespeare, but *how* you've read Shakespeare in relationship to an ongoing tradition of literature.

For example, I think Shakespeare should be read as a kind of compelling stoicism that only a Constantinian view of Christianity can produce. As that, it is a very important thing to read—not only because of the effects of Shakespeare on English intellectual thought, but also because it demonstrates how Christianity at a certain time became a kind of stoicism which was unfortunately confused with being Christian practice.

Now the same is true of how you learn about Christianity. It's not a question of *whether* you've read Augustine, but *how* you read Augustine within an ongoing theological tradition.

Many people in seminaries are introduced to Augustine as the first great Protestant. I think that is a decisive mistake. You are miseducated when you are introduced to Augustine as the first great Protestant. That means that how you choose your seminary makes a lot of difference.

I think all education is, to a certain extent, miseducation. But you need to be introduced to the battle in such a way that you have at least some resources against this possible miseducation (which I may even provide).

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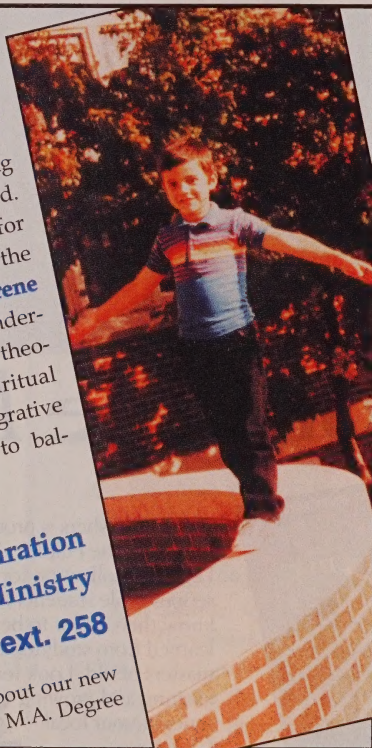
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I think a *little* knowledge is a very dangerous thing indeed.

You talked a little about how the seminary's historic purpose was to be a place of prayer and devotion. One of the common stereotypes of the seminary is that it's often called "the cemetery." How do you feel about that? Is it a cemetery?

Well, it's hard to say in general. There are all kinds of seminaries.

I once asked my wife, who was a seminary administrator, "If you were really going to do something decisive about changing the seminary, how would you deal with training people for ministry?"

I was thinking of how you would change the curriculum but she said, "Well, the first thing I would do is organize everyone into prayer groups."

I think that we—at least those of us in Protestant mainline seminaries—are not very good at giving people spiritual formation as part of intellectual formation. The fact that

we have that distinction is part of the problem.

I think we distort people's intellectual lives by the very fact that we think that same way about how the curriculum is formed. The fact that you come in taking Old Testament, New Testament, systematic theology and so on is a distortion of your prayer life. The curriculum should be shaped by how you learn to pray the Scriptures.

And the kind of curriculum which seems to be characteristic of almost all

It may be that training for ministry is returning to local churches. This might not be a bad thing.

seminaries isn't shaped by prayer and by the church's concrete practices, such as worship. That's a big problem.

Do you have any cause for hope as you look at seminaries today?

Well of course, as Christians it is inappropriate to ever be in despair since our hope is in God and God knows what God will do.

I don't think it would be an unmitigated tragedy for seminaries to go out of existence. I think God would raise up other modes of setting aside people to do the church's reflection. Indeed, that may already be happening.

One of the great difficulties in America is that it's very hard to know where serious thinking occurs outside of universities and seminaries. But I suspect that freer minds may be being raised up than those of us who are in academics today. It'll be quite interesting to see what effect that may have.

It may well be that training for ministry is returning to local churches. That might not be a bad thing. It depends on the local churches.

My own sense, as a professor at a mainline Protestant seminary in a research university that's fundamentally secular, is that my task is to be as serious a witness as I can—as a part of the seminary, within that context—to the gospel of Jesus Christ, and to show what extraordinary intellectual formations can occur, as part of seminary's

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commitment, that will be a challenge to the university. I hope that's what God would like us to do here. I don't assume that it's normative for everyone.

Indeed, Christians in other contexts and other lands will discover what is necessary for training people for the ministry [there], and not necessarily just for *ordained* ministry. Then those who are set aside to be the church's memory and critical reflectors may be quite different.

I don't have any apocalyptic views about these matters, but seminaries *are* in trouble. And by that I mean that seminaries in university contexts like mine stand the risk of becoming their schools' intellectual backwaters. They are both distrusted by the university and distrusted by the churches which support them. Therefore people in those contexts are often running scared.

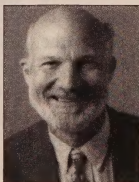
Fear is not an enlightening virtue for Christians, in terms of the way that we ought to be thinking. We are to be courageous and bold. I fear that our lives do not manifest the kind of boldness today that is appropriate within the kinds of tasks we're called to perform.

But who knows? I think there's great joy in our situation today, to the extent that we've become academically doubtful. We may well be able to rediscover the freedom of the gospel to do the kind of reflection the secular people start getting interested in. Who knows?

Speaking of evangelical seminaries, I think they tend to be and can be absolutely fascinating in terms of the work that is done there. Yet their temptation is often toward a kind of insularity and self-righteousness that assumes an over-againstness. They don't appropriately acknowledge that they have been shaped by cultural forces just as much as the mainstream.

For instance, the kind of easy acceptance, often seen in evangelical seminaries, of identifying Christianity with American democracy is idolatry. And interestingly enough, in doing that they simply are becoming the old Protestant mainstream. I would save them from that. □

Dr. Stanley Hauerwas (right) was interviewed by David Deyhle, associate publisher of The Seminary & Graduate School Handbook.



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Persevering Pastors

Ministry longevity starts with your seminary experience

by William H. Willimon



ou have decided to go to seminary. A number of years of arduous preparation lie ahead of you. Are you ready for the life into which you're heading?

Christian ministry is a demanding vocation. In his book *The Pastor As Person* (Fortress, 1983) Gary Harbaugh notes that many of the worst habits which bring pastors to grief in later years are acquired during seminary. My own research into the factors related to clergy burnout (*Clergy and Laity Burnout*, Abingdon Press, 1988) confirms Harbaugh's observation.

What steps can you take now, during your first days of seminary, to lay an unshakable foundation for many years of ministry?

Realistic Expectations

One of the first things you can do is to admit that you are a person who has been called by God for ministry, but you are not God.

You are expected to give fully of your talents and energy, but you are not expected to give more than that.

You are a person of God, but you are also a person. Like any other human being, you have needs and limits. Learn to identify those needs and limits early. Denying your limits is not only theologically questionable, it can also have sad consequences.

For instance, when you're in seminary, most of what you do is a "head trip." You are constantly required to read, reflect and ponder. It is easy to neglect your bodily needs. Developing a regular exercise program during these years can literally be a lifesaver in years to come.

There are many stresses and tensions which can be relieved simply by a short period of rigorous exercise.

Harbaugh notes that pastors are notorious for neglecting their bodies, for being inattentive to issues of weight, physical health and exercise. As long as we are on this earth, we are not disembodied spirits—not yet.

God's Ministry

It is also of utmost importance to continually remind ourselves that *we have been called by God*. We are here as God's idea of ministry, not merely by our own volition. That means most of

We preach salvation as a gift of God. But watch pastors work and you'd think we were saved through our own efforts.

the responsibility for our ministry's success or failure belongs with God, not with us.

Faithful ministry is not a matter of how many hours we work each day. It is a gift of God, who blesses our pitiful human efforts for His kingdom.

Years ago Leander Keck, the Dean of Yale Divinity School, commented that "Everybody in the church appears to be saved by grace except the pastor." We preach grace and salvation as a gift of God, but if you watch us pastors work you would think we were saved purely through our own efforts. We must cling to the realization that our ministry is God's endeavor.

In the early days of his papacy, Pope John XXIII was burdened by the needs of the Catholic church. It seemed to need so much reform and call for such difficult work. Many a night, he said, he would lie awake in bed

THE BOTTOM LINE

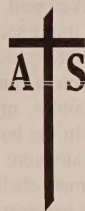
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thinking about the church, terrified at the tasks which lay before him.

Then one night it was as if he heard a voice saying to him, "Giovanni, be calm. This is *my* church, not your church. I will keep it. Go to sleep."

There is great grace for us pastors in remembering who called us and whose church we serve.

Developing Discipline

One of the most important things you can do in seminary is to study, read

and reflect. Seminary provides only a few years of preparation for a lifetime in one of the most challenging professions. The books you read, the ideas you ponder and the theology you develop will be major resources which help you stick with ministry during the difficult days.

From time to time I meet seminary students who are attractive, personable and well-spoken. Someone has told them, "I don't see why you're going to seminary. You already preach better

than many people who have been preaching for years." Alas, some of these students are deluded into thinking they already have all the gifts and graces they need for ministry. They're wrong.

Even in the most invigorating ministry there comes that day when you are no longer young and no longer on the way up the ecclesiastical ladder. You will be confronted with problems which defy simple solutions. You must prepare yourself for that day now, while you are in seminary.

I remember a man who left the ministry telling me, "I didn't take my seminary days very seriously. When I got out of seminary, I basically had a little package to deliver to the people each Sunday. I delivered that package in my first church and it worked well. I delivered the package again in my second church and things went OK.

"In my third congregation, a congregation full of many troubles, my package gave out. I looked in the box and there was nothing there anymore.

"I was nothing but an empty shell. I had failed to gain the skills necessary to renew and rejuvenate my ministry. That's why I'm leaving."

Remember the words of that poor brother as you study in seminary. In the pastorate, because of its excessive demands, you may not have opportunities to do extensive reading and reflection. Do it in seminary. Prepare yourself for the challenges that lie ahead.

Ultimately, the toughest challenges of pastoral ministry are not physical or psychological, but theological. That is, either God really is present in our ministry, or ministry is an impossibility. Either we really are convinced that God is using us in the church to change the world, or the costs of ministry are too great.

The theological stance you have and develop in seminary will be a major resource—the principal reason for keeping at ministry.

Commitment Is Crucial

Jesus noted that some of those who "put their hand to the plow" turn back. Commitment to a task, if made in some high moment of emotion, can be difficult to sustain over the long haul.

You may already have taken an important first step toward maintaining

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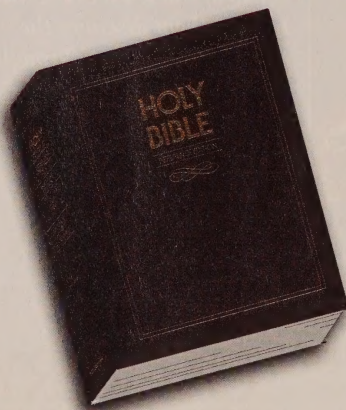


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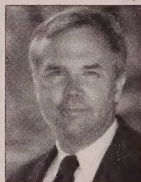
your commitment to ministry just by reading this magazine!

By carefully choosing a seminary—by weighing all the advantages and disadvantages of various schools before you even enroll—you are taking the future seriously. You are exemplifying your need to, in the words of the old hymn, “Give of your best to the Master.”

God has specifically chosen you for ministry. Part of being faithful to His vocation lies in carefully preparing your vocation—in honoring His choice of you.

You can start in seminary. Keep yourself fit. Protect yourself from unrealistic, even unfaithful, demands. And before you ever stand in a pulpit, consciously begin to develop the theological disciplines and biblical resources whereby you can continually be renewed. □

Dr. William H. Wilimon is the dean of Duke University Chapel in Durham, North Carolina.



Continued from page 8 (Dollars)

Military programs are another option you may want to consider. Although these programs require a service commitment after graduation, their funding can often help you complete your schooling debt-free.

If you plan to enter a professional health-related field, the National Health Corps also has scholarship and loan repayment programs for graduates willing to serve in federally designated shortage areas once they complete their training.

When to Apply

When seeking outside sources of funding, one year in advance is none too early to begin your search. Many programs have late winter or early spring deadlines, but there are some which require applications nearly a year before your designated starting term.

One example is the Fund for Theological Education, which offers North American ministerial fellowships to outstanding entering seminarians who are seriously considering ordained

ministry. Candidates must be nominated by a member of the clergy, by a seminary faculty or administration member, or by a former Fund Fellow. Nominations must be made by November 10 of the year prior to attendance.

Financial aid applications for most school, federal and state assistance are generally available by January 1 of the year you hope to attend school. Deadlines for submitting financial aid applications vary depending on the school and program. Most have deadlines somewhere between January 1 and May 1. Since the previous year's income tax records are usually involved, try to have your taxes completed early, if possible.

Certain funding sources require interviews or stipulate that results from standardized admission tests be submitted with your application.

A Few Pointers

Awards are usually made once a year for the entire academic year, regardless of whether you plan to enroll in the fall or winter term. Students who miss financial aid deadlines may receive an award only if extra funds are available later in the year.

You have the right to know how a particular school expects you to pull together all the financial pieces for your education. The financial aid counselor has the obligation to explain clearly the conditions of your award. If you are ineligible for need-based aid, then explore every option for “need-blind” scholarships, grants and loans. Keep in mind, too, that since you must reapply for aid annually, your award this year may not be indicative of future awards.

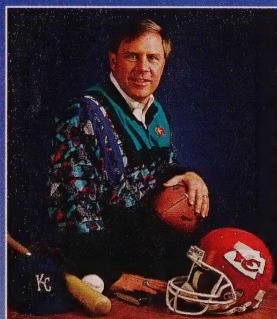
Piecing together your financial puzzle could be one of the most challenging assignments you face in graduate school. Don't try to do it all by yourself—but don't fail to do your part in seeking sources of aid and striving to reduce costs, either.

Let this investment be one of the wisest ones you ever make. May it provide you with a lifetime of personal, spiritual and professional returns. □

Carole J. Swemline is the newly appointed church administrator for La Canada Presbyterian Church of La Canada, California.



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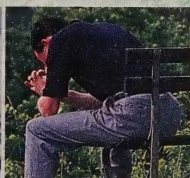
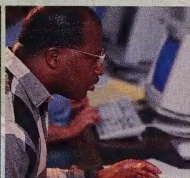
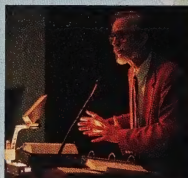
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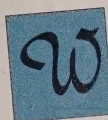
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A T L A N T I C

Focus on Discipleship

Why you should consider a career in Christian education

by Kenneth O. Gangel



What an opportunity! While I was a seminary student, I assumed the pastorate of a small church in central Indiana. I was attempting, at the age of 22, to carry out all the duties of a full-time pastor in a small rural church.

The experience I gained during those years was valuable. The frustration, however, nearly drove me out of the ministry more than once.

My problem lay in trying to carry out ministerial duties which no one had taught me how to do. My classic seminary education, for which I shall always be grateful, had nevertheless centered almost exclusively on theological principles, exegetical formulas and linguistic exercises. The occasional portion of a course on pastoral duties seemed worlds away from the needs of my pastorate.

After two years of struggle, I heard about a Christian education (C.E.) seminar for pastors and decided to attend. That seminar awakened me to a whole new dimension of ministry. We now call it "process"—the concern with *how* one ministers as well as *what* one says.

What Is Christian Education?

Christian education as a theological discipline is quite at home in the seminary or in graduate theological school. It forms a natural link with other departments commonly found in such institutions: New Testament studies, Old Testament studies, theology, pastoral ministry, world missions.

Evangelical Christian education requires a constant blending of content with process. In addition, it lies at the heart of the Great Commission because its focus is to make disciples and bring them to greater maturity in Christ.

Often we think of Christian education only as church education, but it also includes teaching at home, in

Christian elementary and secondary schools, in parachurch organizations and even in colleges and seminaries.

To study Christian education is actually to watch others *do* Christian education. It's largely and ideally a matter of modeling.

What Can You Do with a Christian Education Degree?

Jeff is a campus pastor at a Christian college. Gil directs a lay leadership ministry in California. Kathy serves as a missionary in Portugal.

Since Christian education focuses on discipling believers, the job possibilities are mind-boggling.

Chip pastors a vital and growing church. Barb is a curriculum writer for a major Christian publication. Mark is a youth pastor in North Carolina. Joanne directs a large children's ministry. Mike serves as an assistant dean at a well-known Christian college.

All of these people are former students of mine. The names are not fictitious. Nor is the variety of their ministries unusual for those in the field of Christian education. With proper training, the opportunities for men and women with professional graduate preparation in Christian education are nothing short of mind-boggling.

Many times what a church calls an "assistant pastor" is a person directly responsible for many Christian education activities.

The following quotes are taken directly from my seminary's placement system. Boldface type shows what the churches call the positions they are offering. Below each title is a

description of what they expect the candidate to do:

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Don't let the terminology throw you. Singles Minister, Women's Ministry Director, Associate Pastor—an educational leader by any other name still does the same things in the church. Chances are, if a placement opportunity doesn't specifically identify "Pastor" or "Music Director/Worship Leader," most of the duties will be ministry skills that you can learn in a Christian education program.

Who Would Hire Me?

The small church with one full-time staff member (the pastor) will invariably expect that staff person to carry out a great deal of Christian education and to train lay leaders from the congregation to do it as well. That's good reason for even those who are training to be pastors to take more C.E. courses!

One of my school's recent "Ministry Opportunities" listings contained 25 pastoral positions and 19 job openings for people in Christian education

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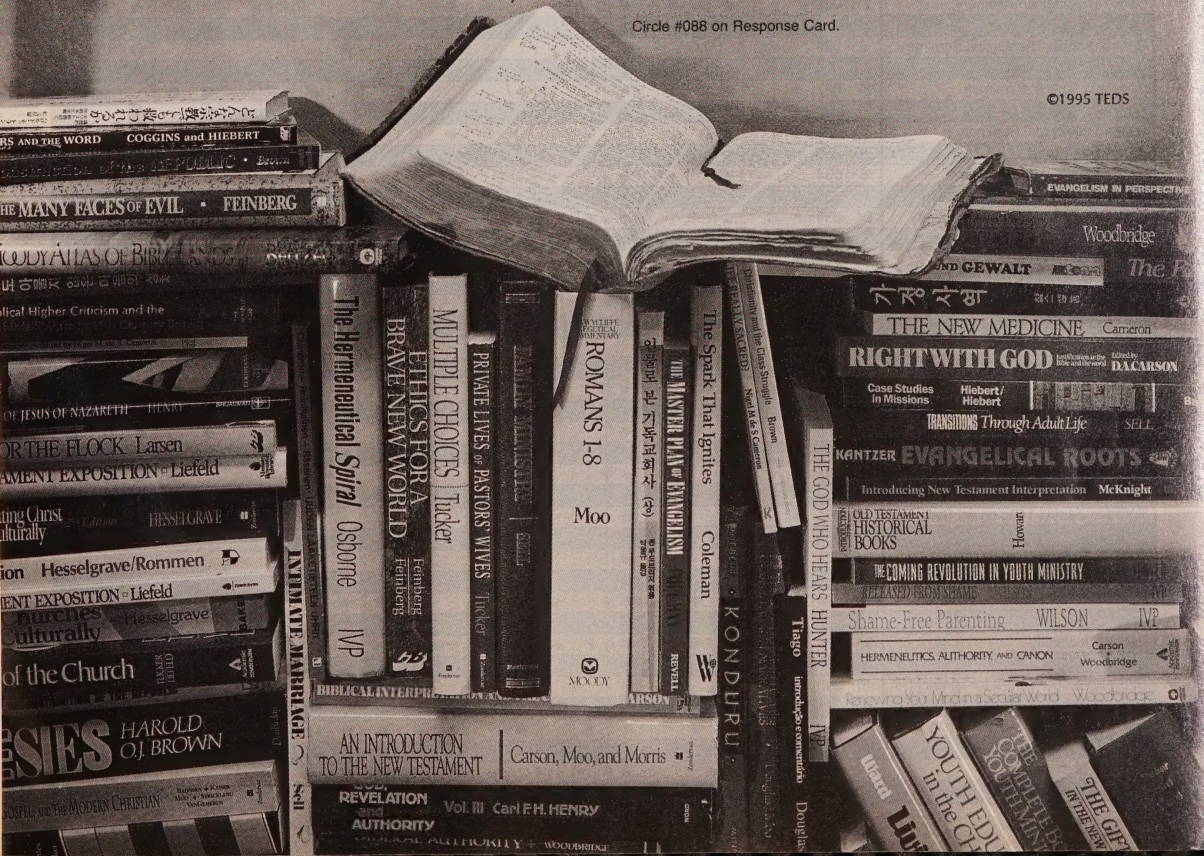
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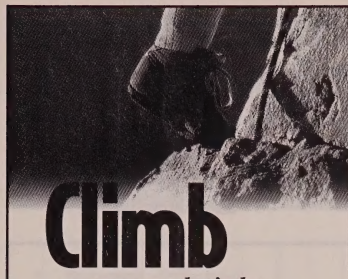
Degree & Program

* Degree Offered ✓ External Studies Program ● Degree Program ○ Concentration Within a Degree	See ad on page #	Circle # on Response Card	Doctor of Ministry (D.Min.)	Doctor of Missiology (D.Miss.)	Master of Arts (M.A.)	Master of Biblical Studies (M.A.B.S.)	Master of Arts & Religion (M.A.R.)	Master of Divinity (M.Div.)	Master of Ministry (M.Min.)	Master of Missiology (M.Miss.)	Master of Religious Education (M.R.E.)	Master of Theological Studies (M.T.S.)	Doctor of Philosophy (Ph.D.)	Doctor of Theology (Th.D.)	Master of Theology (Th.M.)	Certificate/Diploma	External Studies Program	Academic Ministries	African-American Studies	Bible	Biblical Languages & Literature	Biblical Studies & Theology	Christian Education	Christian Ministry
Alliance Theological Seminary	5	002			*			*	*	○		○	*	*	○	○	○	*	*		○	○	*	*
Anderson Univ.-School of Theology	7	004	*		*			*			*									○		○	●	*
Asbury Theological Seminary	37	005	*	*	*			*							*	*				●		●	●	○
Ashland Theological Seminary	14	008	*		*	*									*	*			○			●	●	
Baptist Bible College and Seminary	15	009	*					*	*						*		✓			●	○	○	○	○
Beeson Divinity School	9	010	*					*				*												
Bethany Bible College & Seminary	16	012	*				*		*			*	*	*	*	*	✓			○		○	○	
Bethany Theological Seminary	20	013			*			*							*	*	✓	○		○		●	●	●
Bethel Theological Seminary	39	015	*		*			*			*											○	●	
Biblical Theological Seminary	13	016	*		*			*							*	*						●	●	
Bob Jones University	4	019	*		*			*	*				*	*		*	✓			●	○	○	●	
Briercrest Biblical Seminary	32	020			*	*		*	*						*	*	✓			●		●	○	●
Calvary Theological Seminary	26	021			*	*		*									✓							
Calvin Theological Seminary	21	022			*			*				*	*		*									
Capital Bible Seminary	12	023			*			*				*				*				●	○	●		●
Central Baptist Theological Seminary	8	025					*	*								*						○	○	○
Cincinnati Bible Seminary	36	026			*			*	*		*									●	●	●	○	○
Columbia Biblical Seminary	27	027	*		*			*							*	*	✓			●	●		●	
Covenant Theological Seminary	15	028	*		*			*							*	*	*			○		○	●	
Dallas Theological Seminary	33	029	*		*			*					*	*	*	*	✓	○				○	○	
Denver Seminary	25	031	*		*			*							*	*						●	●	
Eastern Mennonite Seminary	6	034			*			*							*	*	✓						○	
Emmanuel School of Religion	40	037	*				*												○	○	○	●	○	
Faith Baptist College and Seminary	24	039	*		*	*		*	*		*	*	*	*	*		✓			●	○	●	●	●
Faith Seminary	23	040	*		*			*									✓			○				●
Faraston Theological Seminary	65	042	*	*	*		*	*	*	*	*	*	*	*	*	*	✓	●			●	●	●	●
Fuller Theological Seminary	C-2	043	*	*	*	*		*		*			*	*	*	*	✓		○	○	○	●	○	
Gordon-Conwell Theological Seminary	65	047	*		*		*	*							*	*	✓					○	●	●
Grand Rapids Baptist Seminary	20	050	*		*			*			*	*			*	*	✓						○	○
Honey Rock High Road	66	052															✓	●					●	●
Knox Theological Seminary	22	056	*		*	*		*			*				*	*						●		
Lincoln Christian Seminary	5	057			*			*											○	○	●	○	○	
The Master's Seminary	16	058						*							*	*			○					
Multnomah Biblical Seminary	21	060			*	*		*							*	*			●	○	●		●	
Nazarene Theological Seminary	18	061	*		*		*			*	*				*	*					○	○		
North American Baptist Seminary	11	062	*		*			*							*	*					○	●	●	
North Park Theological Seminary	7	064	*		*			*			*	*			*	*						○	●	
Northern Baptist Theological Seminary	22	065	*		*			*									○		○	○	○	○	○	
ORU School of Theology	C-3	069	*		*			*													●		●	
Phoenix Seminary	32	071	*		*			*							*	*								
Pittsburgh Theological Seminary	70	072	*		*			*				*	*										○	
Reformed Theological Seminary	1	074	*	*	*	*		*		*	*	*			*	*	✓			○		●	●	○
Regent College	49	077						*							*	*	✓			○	○	○		
Regent University	38	079	*		*	*		*	*	*	*	*	*		*	*	✓			○	○	○		●
Talbot School of Theology (Biola)	35	018	*	*	*			*	*	*	*				*	*					○	○	●	
Trinity Episcopal School for Ministry (PA)	40	087			*		*	*							*	*						○		
Trinity Evangelical Divinity School (IL)	29	088	*		*		*	*		*	*		*	*	*	*	✓						○	
Trinity Theological Seminary (IN)	63	089	*		*	*		*	*	*	*	*	*	*	*	*	✓					●	●	
Tyndale Biblical Institute and Seminary	61	090	*		*			*				*	*	*	*	*	✓				●	●		
Western Seminary	C-4	092	*	*	*			*							*	*	✓			○		●	●	
Westminster Theological Seminary	17	093	*		*			*												○	○	●		○

COMPARISON

Chart

Church Administration	Church Growth	Church History	Church Music	Church Planting	Communications	Counseling	Cross-Cultural Ministry	Domestic Mission Field Work	Exegesis	Evangelism	Family & Adult Ministries	Foreign Mission Field Work	Homiletics	Intercultural Studies	Lay Education & Training	Marriage/Family Counseling	Missions & Missiology	New Testament	Old Testament	On-Line Studies	Pastoral Studies	Philosophical Theology	Philosophy	Practical Theology	Preaching & Worship	Psychology	Religious Studies	Systematic Theology	TESL	Theology & Ethics	Urban Ministry	Youth Ministry
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positions. But our last graduating class turned out pastors four-to-one over people ready to do Christian education.

And all this deals just with North America. After decades of evangelism and church planting, virtually every mission field is in need of people who can nurture small congregations, work with young people, develop children's ministries, write curriculum for unique cultural settings, train lay leaders and conduct a host of other ministries which can only be defined as Christian education.

What Are the Degree Options?

Though some schools still use the M.R.E. (Master of Religious Education—required in some states and provinces), M.A. and M.Div. degrees with an emphasis in Christian education are much more popular now.

Whether they pursue an M.A., M.Div. or Th.M., students in Christian education departments will be involved in courses dealing with the theological or educational foundations of Christian education, the educational ministry of the church, age group specializations (children/youth/adults), administration,

family life education, discipleship and many similar topics.

But none of that answers the key question: Which degree should you choose?

If you're planning to give a lifetime to Christian education in some form, an M.A. or its equivalent (usually a one- or two-year program) should equip you well. If you believe that God may ultimately lead you to a preaching pastoral role, the M.Div. or Th.M. with their broader scope (biblical languages, pastoral studies and theology) are better choices.

Regretfully, too many people think of an associate role in Christian education as a steppingstone toward "moving up" into a senior pastor position. True, many seminary graduates find it best to begin in an associate role. But many also choose to stay in that role throughout their ministry careers.

And a senior pastor is neither better nor more important in God's sight than a children's minister, youth director or singles pastor. The only important ministry is the one to which God calls you at a given time.

How Do I Find a Solid Program?

How do you find a solid program? Easy—read schools' course catalogs!

Start with the section describing academic programs. Check the options available within Christian education. In some seminaries and graduate schools you may find next to nothing offered. You can move right to the next catalog.

If the catalog passes this test, the next stop is the section describing the Christian education department. How many courses are offered? Do they deal with the specialization in which you are interested? If you have majored in Christian education at the undergraduate level, does this seminary offer enough new and different courses to genuinely build upon your undergraduate work?

Finally, consider the faculty. They are probably listed with the department, but they may be in another section of the catalog.

Do the faculty have degrees in both education/Christian education and Bible and theology? This kind of integration is absolutely essential.

Do you recognize any of the names? Did any of the faculty publish

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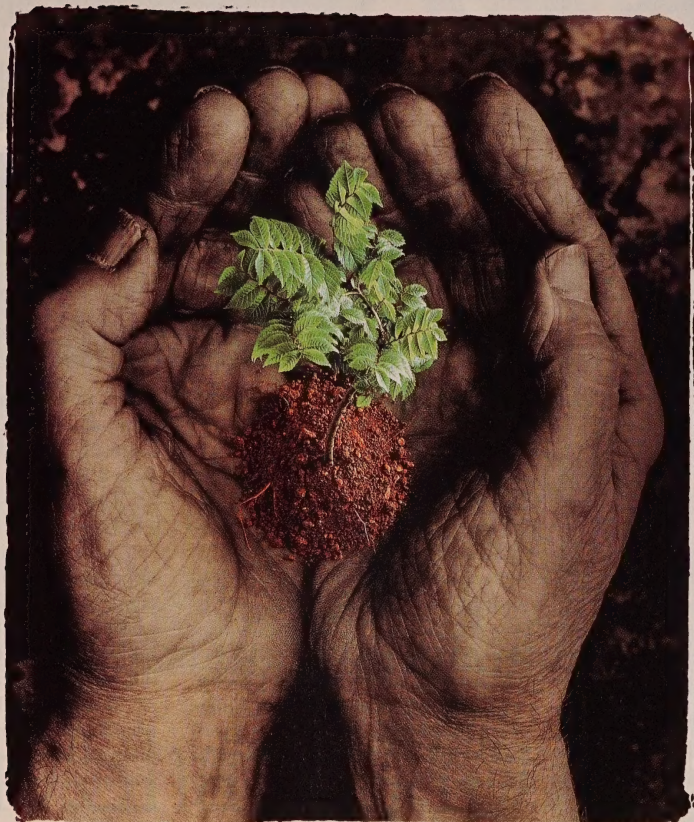
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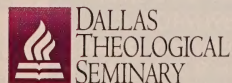


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“We’ll help you nurture your vision—a vision limited only by the sovereignty of God.”

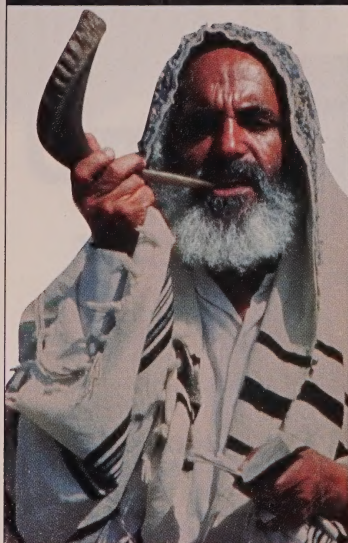
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books that you may have used in Christian education classes at the undergraduate level?

Are the faculty full-time or are they teaching on occasionally as adjunct professors?

It's one thing to study all your Christian education under one professor in a small college at the undergraduate level. At the graduate level, however, you need specialists in their fields who can offer a wide range of viewpoints.

By the way, you might also wish to check where the faculty earned those doctorates, in order to be sure you really will get the breadth of perspective you need.

Who Does Best in Christian Education?

People who do well in Christian education tend to like being with other people. They enjoy serving others, thrive on group work and cooperative approaches to learning and want to be actively involved in ministry while still in seminary or graduate school.

As a result of all this activity their final GPA might be a few points lower, but that does not indicate that Christian education majors lack academic ability. They have simply made some experience-oriented decisions regarding how they spend time outside of class while they're learning to do ministry.

This may sound obvious, but most seminaries are not like Bible colleges; they expect but do not require active church involvement and Christian service. The student must make those choices. In a supportive academic environment, the student can do this with the blessing of the professors in the Christian education department.

How Healthy Is the Profession?

I have spent 35 years professionally involved in Christian education. During that time I have seen a field which belonged almost exclusively to women turn dramatically toward male involvement. Today the field of Christian education is basically gender-neutral.

I am encouraged when I see the current solidarity of independent professional organizations such as the North American Professors of Christian

Education and the Professional Association of Christian Educators. The first serves faculty who teach Christian education in various types of institutions; the second serves educational leaders in churches and para-church ministries.

Literally hundreds of men and women are involved in these two organizations. They are complemented by

People who enjoy serving and thrive on group work and activity do well in Christian education.

dozens of denominational and regional associations. All focus on a field which has really developed over just the last 30 or 40 years.

There seems to be a continuing trend toward specialization in ministry in general. In Christian education, we have more requests for youth and children's ministry specialists than we can possibly fill. Combining musical training with some other Christian education specialty is another sure winner.

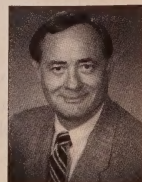
If recent trends continue, Christian education departments will decline in undergraduate liberal arts colleges but remain strong in Bible colleges and seminaries. The reason for this ties back to the necessary emphasis on a strong theological foundation alongside the practical education training.

Is Christian Education for Me?

If God calls you to be a preaching pastor with weekly pulpit duties, then seminaries have a specific training program for you.

If, however, you can be a servant leader and are willing to play on a team with a unique role in discipling people for Jesus Christ, consider Christian education. □

Kenneth O. Gangel is vice president of academic affairs, academic dean and senior professor of Christian education at Dallas Theological Seminary in Dallas, Texas.





Who Shapes Your Image of Leadership?

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The Value of Systematics

Does it pay to study theology?

by Kevin J. Vanhoozer

In terms of time, money and lifelong significance, few decisions matter as much as what we study and train to be.

Theology has historically been a demanding course of study. In medieval universities, students had to complete their studies in the liberal arts before they could even begin studying theology. Even today, it takes about as long to achieve the necessary qualifications for ordained ministry as it does to become a doctor or lawyer.

So why spend your life studying theology? Can it make a difference to people living in the late 20th century? Is theology up to the challenges posed by, say, genetics or artificial intelligence?

Of course, nowadays people may be less interested in ultimate value than in hard cash. And some argue that theology has neither monetary nor social value.

Does it still *pay* to think about Christian doctrine? I believe it does.

Psychologist and philosopher William James measured the value of a belief in terms of the concrete difference it made in a person's life. Viewed in those terms, he said, it certainly does pay to pursue truth.

We live in an era where ideas matter as much as ever. The way we view the world makes a difference in the way we view ourselves and relate to others. Theology is central to shaping our outlook and our ideas.

Defining Theology

Theology is the study of God and His relation to human beings and to the world. Theology makes sense of the whole—of life, of the universe, of everything we know about and grapple with. In earlier times, this ambition earned theology the title “queen of the sciences.”

Today, theology continues to reflect on the Word (i.e., the person and work of Christ as attested in the canon of Scripture) and how this Word bears on the rest of what we know. It is “faith seeking understanding,” as Anselm described it.

Theology becomes “systematic” when it begins to reflect on how doctrines fit together. Anyone who thinks about or prays to God has a developing systematic theology.

The prospective student of theology must confront two pressing questions about the nature and quality of

***Theology's task is to
formulate true claims
about God's activity in
the world, based on
His Word.***

theological education before deciding where to study. First, what is theological education primarily about—theoretical knowledge, vocational training or spiritual formation? Second, should he or she study theology in a Christian seminary or in a secular university?

Three Models of Theological Education

Like other academic disciplines, theology has subject matter (topics, such as God or faith) and a methodology for studying these subjects (e.g., biblical studies and philosophy). Unlike other academic disciplines, however, its object is not part of the furniture of the cosmos.

God is the object of theology. He makes Himself known through revelation. Theology's task as traditionally conceived is to formulate true claims about God's activity in the world, based on His divine revelation.

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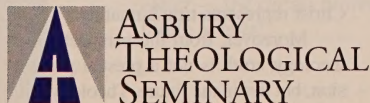
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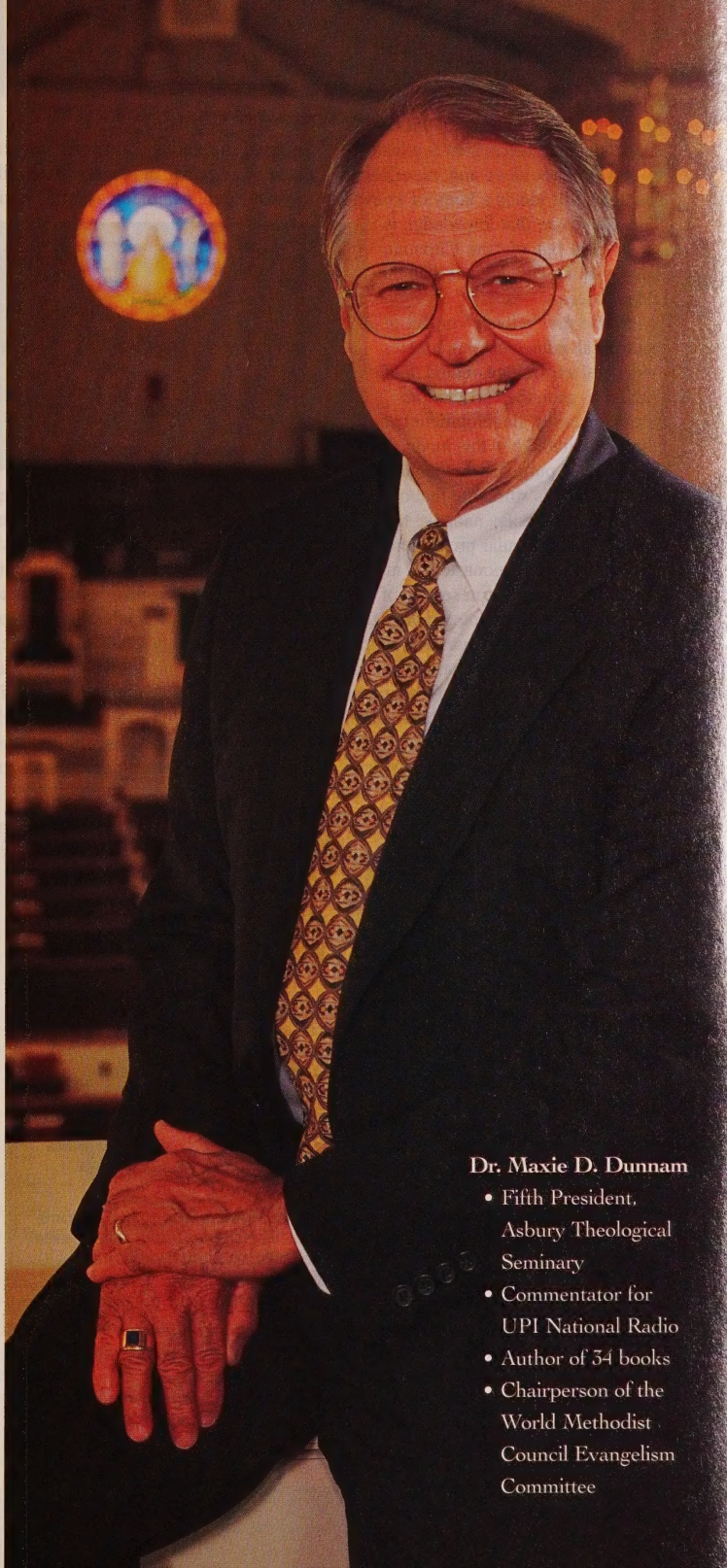
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In response to Enlightenment critiques of revelation, Friedrich Schleiermacher redefined theology as "the science of Christian faith." From this perspective, the theologian is a historian of Christian ideas and experience. Theology still yields a body of knowledge. However, that knowledge is not of God but of "the Christian thing"—a set of human beliefs and practices.

While the "science" model of theological education emphasizes theoretical knowledge of God or of faith as its goal, the "professional" model stresses development of practical skills. When this model is followed, the purpose of a theological education is similar to that of medical or law schools: namely, to train leaders for a particular profession.

Finally, the "monastery" model, probably the least represented of the three approaches to contemporary theological education, focuses on education as a process of spiritual formation. Its goal is neither right knowledge nor right practice so much as right worship.

Most theological schools represent a mixture of all three of these models,

although they usually emphasize one more strongly than the others.

Secular Seminary?

Spiritual formation can seem out of place in a secular university. After all, to what extent can theology be a legiti-

theology have recently become departments of religious studies. Courses that used to focus on Christology or the Trinity have been replaced by classes in comparative religion or courses that present religion as a social or psychological phenomenon.

Within this religious studies model, theology, far from being "faith seeking understanding," becomes instead the study of religious ideas in social and cultural context—study of humanity rather than divinity.

Academic Dividends

Theology is not an end in itself. Systematics is justified only when we can show what concrete difference it makes to academia and to society.

Theological education should aim to understand God truly. My own hermeneutical model of theology stresses *understanding* God through *interpreting* His Word and His world. Such a concept, I believe, integrates and builds on the strengths of other models.

A faith which seeks understanding calls for more than just intellectual comprehension. To truly understand God means not only to have information and certain skills, but also to know how to act in a given situation: sound judgment. Theological competence means knowing how to live to the glory of God: right worship.

Theology does pay academic dividends. It serves all other academic disciplines by bringing to them a perspective not contained within their methodologies. As God is the index of humanity's incompleteness, so theology is the index of the incompleteness of the humanities. Without theology, the other academic disciplines ultimately diminish our understanding of what it is to be human.

Whereas the natural sciences focus on the material context of human beings and the human sciences focus on culture and politics, theology is interested in all aspects of human beings and in how they can be understood in light of the claim that Jesus Christ represents true humanity.

Moreover, from the perspective of theology, truth is not a present possession, but lies in the future. Theology will therefore regard any claim to possess truth as premature and presumptuous.

Understanding God is more than intellectual comprehension. It should lead to sound judgment and right worship.

mate academic subject if universities deal with knowledge rather than faith, public facts rather than private values?

Those who believe that religion is a matter of values, not facts, tend to favor a "religious studies" model of education. In a pluralistic society, they say, a neutral, comparative approach is the only responsible option for a public university. And this academic approach must be free of value judgments. Consequently, many departments of

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Seen in this light, theology is an invaluable instrument for critiquing ideology.

In short, theology's role is to guarantee the unity of the university without letting any one discipline reduce the richness of reality by idolizing one dimension or approach. Theology serves the university by challenging the false gods of our time.

Social Benefits

Theology benefits society. It articulates the kind of individual and corporate life that best fits God's created order.

Feodor Dostoevsky's haunting maxim, "without God everything is permitted," is a clue to theology's indispensable role. Theology offers a unique perspective on life that makes life meaningful and enables faith, hope and love. The Christian view of what it is to be human leads to specific conduct.

A Christian understanding of the world gives constructive suggestions for transforming secular culture in ways that are more conducive to human flourishing—ways that approximate the kingdom of God.

The theologian's task includes interpreting films, books and cultural trends. He or she serves society by suggesting how freedom, justice and peace should be cultivated through culture.

Serving the Church

Finally, theological education serves the church. It best fulfills its role in the academy and in society when it produces faithful disciples. The competent theologian is a disciple who can follow the biblical story, follow theological arguments and follow our living Lord.

Understanding theology involves rendering the Word of God both theoretically intelligible and practically visible. Theology is ultimately a *habitus*: a way of life that forms habits of the head and habits of the heart. It is a cognitive disposition, a practical skill and an orientation of the soul. A theologically educated person should be trained as a minister of the Word—both hearer and doer, knower and agent.

When the theologian faithfully and creatively gives witness to the Word of God, theology renders an effective service to the academy, to society and to the church.

Continued on page 78 (Value)

Stepping Out of Ministry to Go to Graduate School

A missionary explains his decision

by Tom A. Steffen

I grew up in a home where education was considered to be good, but not necessary. My family viewed finishing high school as a monumental achievement. We all admired an uncle of mine who became a university professor.

Then my wife and I spent 20 years working with a mission agency which frowned upon higher education. Advanced study would cause people to rely on their own abilities rather than the Holy Spirit, the agency argued. Furthermore, with so much ministry remaining to be done around the world, they could not afford to have their members wasting time by sitting in classrooms discussing abstract theoretical concepts.

Not only was advanced education time-consuming and impractical, they said, it was also poor stewardship of the resources given sacrificially by our donors. The agency felt that missionaries' supporters would want their financial gifts used for ministry, not for further education. Besides, said one mission executive as he pointed to my library, "What can you write about church planting that hasn't already been written?"

With this background I was an unlikely candidate for college, much less graduate school. Yet I went to both. There are nine reasons I chose to go to graduate school, in particular. Perhaps they can help with your decision.

1. We Faced Ministry Challenges

The challenges of our ministry soon surpassed what our pre-field training had prepared us for. As my wife and I plunged into cross-cultural ministry in the Philippines, we saw numerous

Filipinos respond to the gospel, form congregations and then plant new churches. As the ministry expanded, so did our responsibilities. We were joyful and thankful for this growth.

But we were also frustrated. Our preparation had focused on the initial aspects of cross-cultural ministry. Since we had already passed those milestones, we needed further insight.

That's when I concluded that education must be a lifelong endeavor. If it

"Since you do all this studying anyway, why not do it for credit?" my wife asked.

had proven to be so beneficial for the initial aspects of ministry, I reasoned, then education should be equally useful for ongoing ministry.

2. I Needed to "Recharge"

Those involved in ministry know the never-ending demands placed on Christian workers. There's always more to be done. Finances tend to be scarce. So do personnel. You find yourself covering for other people, which doubles your work load. In time, this takes its toll. You run out of energy, and your vision for local and world missions dims.

Although I tried to keep up with journals and attended a seminar here and there, I found myself slipping behind in my missions understanding. This affected me emotionally, spiritually and professionally. Even worse, it affected those to whom I ministered.

I needed to do better at staying updated. I needed ongoing retooling to

Graduate Schools

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keep pace with a rapidly changing world and profession. I needed a spiritual, emotional and intellectual "recharge" so I could continue to charge (and recharge) others.

3. I Was Studying Anyway

In my attempts to keep up with my profession, I read profusely. I listened to tapes and attended seminars whenever possible.

I took extensive notes from all these activities and incorporated the ideas into ministry immediately.

Observing all this, my wife asked me a question that changed the direction of my life. "Since you do all this studying anyway," she said, "why not do it for credit?"

My first response was that I only wanted the information; I was not interested in pursuing a degree that would require several courses of little practical value. But the more I reflected on her question the more I realized that my answer was short-sighted.

By taking courses for credit I would have mission experts looking

over my shoulder to provide ongoing mentorship and accountability. Dialogue would be possible!

That clinched it. I enrolled in graduate studies and signed up for correspondence courses.

I found that the instructors challenged me personally and academically. I also discovered that the courses were highly practical—not merely abstract or theoretical, as I had expected. My professors even encouraged me to tailor my assignments to specific challenges related to my ministry.

The correspondence courses I took were some of the best investments I ever made. They revolutionized my ministry because they revolutionized *me*. But something was still missing. While I could get answers to my questions, I felt a strong need for face-to-face interaction with my teachers.

4. I Needed to Reflect and to Get Personal Instruction

On our next furlough I finally had the opportunity for classroom study, with one-on-one professor contact and a chance to reflect on a major ministry question that had been concerning me.

Graduate school afforded me the opportunity to ponder this issue outside the pressures of daily ministry. My teachers provided case studies and models I had never encountered, through which I could better analyze the issue. The library's stock of books and periodicals furnished depth and breadth for my study.

As I read, I discovered that all too often I had been trying to reinvent the wheel! God had already provided others with insights that applied directly to my ministry situation.

My studies during this sabbatical provided the answers I needed. Eventually, I completed a dissertation that explored further potential solutions to our stubborn ministry challenge.

5. I Could Reassess My Goals

My time in graduate studies also provided time to assess my career goals and ponder God's direction for my life. I reflected on a number of questions.

How would these graduate studies benefit my future ministry? What type of ministry would my wife and I be involved in five years later? Ten years? Twenty years? What kind of

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preparation would it take to make us effective servants of God?

6. I Learned from Classmates

I soon discovered another positive feature of graduate school: my multinational classmates. They came from all across the world and had years of ministry experience. They were missions veterans who had been tempered in the crucible of personal experience.

Their comments in the classroom, in the hallways, in the library and over lunch often challenged me and offered me fresh research insights. I will forever be indebted to these friends.

7. I Could Teach My Classmates!

Just as I gained insight from others, so they profited from my insights. I found an exhilarating camaraderie, not competition, among the students, school, local churches and mission agencies.

Graduate school soon taught me that learning was at least a four-way street. While the professors and other students sharpened my grasp of missions, I also discovered that I had something to contribute to their missions understanding. My experiences provided insights which *they* had yet to discover! I was amazed to find my professors revising lectures to incorporate things God had shown me over the years. Some students' papers even reflected my comments.

For our agency my studies resulted in practical, affordable action plans that set in motion a long-term change of direction. They helped answer a problem that had plagued the agency and its national churches for years.

8. I Couldn't Afford Not To

Graduate school was expensive. With a family to support, annual tuition increases to negotiate and a missionary salary to rely on, we went through some lean times. We prayed a lot about our financial situation. Yet God always provided for our needs.

I soon realized that a graduate education could not be measured in dollars and cents. How can you place a price tag on the life changes brought about through exposure to influential people? Or on creative ideas?

I would never trade the lean times we experienced in graduate school for

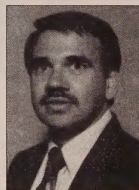
what I, my family and our ministry contacts gained from those years of study. For me, it would have been poor stewardship *not* to attend grad school.

9. God Said "Go"

Advanced education is not for everyone. Yet there is a select group of men and women who should attend graduate school. If you are one of them, God will let you know. And He will see you through the inevitable highs and lows of a graduate education.

Ask Him if He has further schooling plans for you. If He does, come and join us! It's an unforgettable experience that will radically change your life—and all those whom God brings into your sphere of influence. □

Tom A. Steffen is a former missionary to the Philippines who now directs the Doctor of Missiology program and is associate professor of intercultural studies at Biola University's School of Intercultural Studies in La Mirada, California.



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Training to Teach

Why pursue a graduate degree in education?

by Julie Huebner

It may sound trite, but being a teacher is really a noble, rewarding experience. A teacher not only imparts knowledge but also builds relationships and influences people's goals and dreams. That can change students for a lifetime.

I enjoy the satisfaction I have felt as a class grasps the point of a particular lesson. I remember the fun I've had during discussions with students and the pride I've felt in seeing them succeed.

Being a teacher isn't just another way to make a living; it's a meaningful, exciting way to touch lives. What's more, it is a field with a great need for more people willing to dedicate their lives to it.

Overwhelming Demand

The increasingly diverse population of our country and the increasingly international flavor of our world

have broadened the ministry opportunities and the job market for Christians who choose to be career educators.

Metropolitan areas, for instance, need bilingual instructors and teachers of English as a second language. A recent increase in the number of Christian grammar schools in the U.S. also presents a great need for qualified, committed teachers. And as equal opportunity laws have opened the door to education and employment for the mentally, physically and emotionally challenged, the need for specialists who can teach these people has risen.

Meanwhile, the demand for workers who can fill both Christian and secular teaching positions overseas is rapidly rising. Schools for missionary children as well as government and military base schools have an especially desperate need for career teachers.

Why Graduate Training?

Preparing for a career as a teacher requires the right academic background. Many Christian colleges and universities offer excellent teacher education programs. Primary and secondary teaching programs have long been a vital part of the bachelor's degree offerings at Christian liberal arts colleges.

In recent years many colleges have added master of arts and doctoral-level programs. These programs offer a higher level of teacher training and provide students with specialized expertise.

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Continued on page 54 (Teach)

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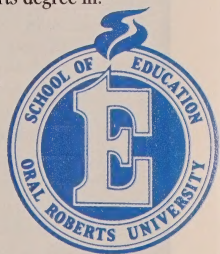
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The Quest for a Christian Mind

Where are the Christian scholars?

by Mark Noll

The following is an excerpt from The Scandal of the Evangelical Mind, by Mark Noll, published by Eerdmans Publishing Co., © 1994 and named 1995 Book of the Year by Christianity Today. It is used with permission from the publisher.



he scandal of the evangelical mind is that there is not much of an evangelical mind.

An extraordinary range of virtues is found among the sprawling throngs of evangelical Protestants in North America, including great sacrifice in spreading the message of salvation in Jesus Christ, open-hearted generosity to the needy, heroic personal exertion on behalf of troubled individuals and the unheralded sustenance of countless church and parachurch communities.

Notwithstanding all their other virtues, however, American evangelicals are not exemplary for their thinking, and they have not been so for several generations.

Lack of Intellectual Muscle

Despite dynamic success at a popular level, modern American evangelicals have failed notably in sustaining serious intellectual life. They have nourished millions of believers in the simple verities of the gospel, but have largely abandoned the universities, the arts and other realms of "high" culture.

Even in its more progressive and culturally upscale subgroups, evangelicalism has little intellectual muscle. Feeding the hungry, living simply and banning the bomb are tasks on which different sorts of evangelicals willingly expend great energy, but these tasks

do not by themselves assist intellectual vitality.

Evangelicals sponsor dozens of theological seminaries, scores of colleges, hundreds of radio stations and thousands of unbelievably diverse parachurch agencies—but not a single research university or a single periodical devoted to in-depth interaction with modern culture.

Curious Inattention

Evangelical inattention to intellectual life is a curiosity for several reasons. One of the self-defining convictions of modern evangelicalism has been its adherence to the Bible as the revealed Word of God. Most evangelicals also

**Bible believers have
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of nature, human
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acknowledge that in the Scriptures God stands revealed plainly as the author of nature, as the sustainer of human institutions (family, work and government) and as the source of harmony, creativity and beauty. Yet it has been precisely these Bible believers *par excellence* who have neglected sober analysis of nature, human society and the arts.

The historical situation is similarly curious. Modern evangelicals are the spiritual descendants of leaders and movements distinguished by probing, creative, fruitful attention to the mind. Most of the original Protestant traditions (Lutheran, Reformed, Anglican) either developed a vigorous intellectual life or worked out theological principles

that could (and often did) sustain penetrating, and penetratingly Christian, intellectual endeavor.

Closer to the American situation, the Puritans, the leaders of the 18th-century evangelical awakenings like John Wesley and Jonathan Edwards, and a worthy line of North American stalwarts in the 19th century—like the Methodist Francis Asbury, the Presbyterian Charles Hodge, the Congregationalist Moses Stuart and the Canadian Presbyterian George Monro Grant, to mention only a few—all held that diligent, rigorous mental activity was a way to glorify God.

None of them believed that intellectual activity was the only way to glorify God, or even the highest way, but they all believed in the life of the mind, and they believed in it *because* they were evangelical Christians.

Unlike their spiritual ancestors, modern evangelicals have not pursued comprehensive thinking under God or sought a mind shaped to its furthest reaches by Christian perspectives.

Thinking Like a Christian

By “the mind” or “the life of the mind,” I am not thinking primarily of theology as such.

By an evangelical “life of the mind” I mean more the effort to think like a Christian—to think within a specifically Christian framework—across the whole spectrum of modern

mind, but the point is not simply whether evangelicals can learn how to succeed in the modern academy. The much more important matter is what it means to think like a Christian about social structures like government and the economy, about the meaning of the past, the nature of artistic creation and the circumstances attending our perception of the world outside ourselves. Failure to exercise the mind for Christ in these areas has become acute in the 20th century. That failure is the scandal of the evangelical mind.

*Where were the
genuinely thoughtful
promised any other lot
than contradiction
and constant testing?*

Scandal of the Cross

Can a Christian mind develop out of American evangelicalism? Based solely on 20th-century historical precedent, it does not seem likely.

Evangelicalism, however, is a form of Christianity in which the cross of Christ has figured prominently. That cross, the apostle Paul reported, was a *skandalon* to those who did not believe; for those whom God called, though, the cross became “the power of God and the wisdom of God” (1 Cor. 1:23-24).

learning, including economics and political science, literary criticism and imaginative writing, historical inquiry and philosophical studies, linguistics and the history of science, social theory and the arts.

Academic disciplines provide modern categories for the life of the

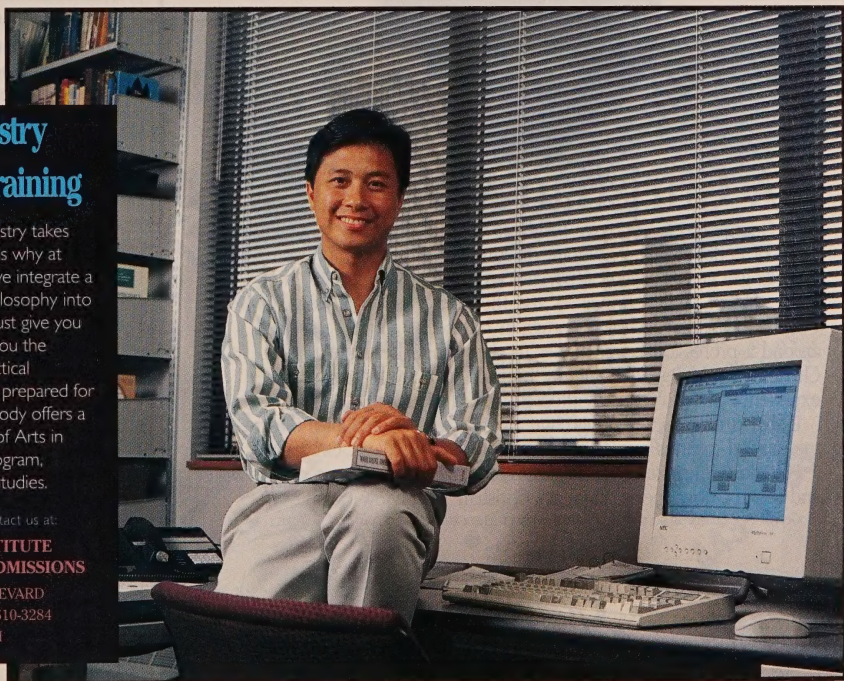
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These phrases raise an intriguing possibility. Might evangelicalism and fundamentalism, which have been scandalous in abjuring responsibility for the mind, ever become intellectually scandalous in another sense of the term—in the distinctly religious sense that the Christian message of a crucified God is a scandal to those who cannot believe?

The “scandal of the cross” speaks of the seriousness with which God Himself treated the realm of human existence. That realm was the theater of redemption, the arena in which God chose to reveal Himself most fully. If God devoted so much of Himself to the created realm in order to purchase the redemption of sinners, is it imaginable that sinners who enjoy the salvation won in that realm might seek more diligently to fathom the realities of that realm in order to worship their Redeemer?

That possibility is more than just a play on words. Redemption, which evangelicals often consider a means for God to rescue us *from* this world, was carried out (and is being carried out) *in* this world. That reality should not diminish the larger reality of heavenly or eternal existence. Neither should that reality lead to the mistake at the other end of the spectrum, where eagerness to understand the workings of the world becomes an end in itself.

John Calvin put it well when he said that “the human mind is...a perpetual forge of idols” (*Institutes of the Christian Religion*, 1.11.8). The solution to idolatry, however, is not to destroy all the materials from which idols are made.

The solution is to treat the material from which we construct idols appropriately as to its reality. The wood and stone from which idols are made do not deserve to be worshiped. Because God made them, however, they deserve to be studied as wood or stone.

Once again it is worth stating the central point. The life of the mind is not necessarily superior to any other legitimate human pursuit. But it is a legitimate human pursuit. Christians who pursue intellectual activity should never wander far from the words of the prophet Jeremiah:

This is what the Lord says: “Let not the wise man boast of his wisdom or the strong man boast of his

strength or the rich man boast of his riches, but let him who boasts boast about this: That he understands and knows me, that I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight." (Jer. 9:23-24)

With these words guiding the Christian pursuit of learning, a proper form of Christian scholarship is possible. The pursuit of learning might provide an opportunity to boast in the Lord.

Getting Down to Business

For their part, evangelical intellectuals must simply set about the task. The virtues that Robert M. Hutchins, the dynamic president of the University of Chicago in an earlier era, commended for all scholars are worth commending to evangelicalism's would-be scholars: "high academic standards, development of habits of work, and research." ("The Integrating Principle of Catholic Higher Education" [1937], as quoted in John Tracy Ellis, *American Catholics and the Intellectual Life* [Chicago: Heritage Foundation, 1956], 43.)

If the evangelical tradition has neglected the life of the mind, it does little good simply to bemoan the fact. Books with titles like *The Scandal of the Evangelical Mind* should not preoccupy the time of evangelical authors or readers, except on rare occasions when it might be helpful momentarily to step back and survey the landscape.

But the survey having been taken, it is not "the evangelical mind," "Christian thinking," or such categories that are important. It is rather the specific task needing research, the nagging problem requiring further thought and the current field to which one has been called.

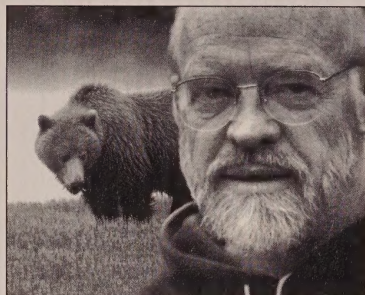
Evangelicals are just as prone to the tendency that Bishop John Wright described for Roman Catholic scholars more than a generation ago:

Intellectually gifted Catholics suffer all too often from a "whining" tendency in their attitude toward the Church. They lament that they are not sufficiently appreciated or encouraged. They berate the indifference of their fellow Catholics to their vocation. In a curious paradox

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on the lips of Christians, particularly Christians with keener powers of insight and understanding than the rest, they protest against being made martyrs. Where in the New Testament, the Church of the Fathers, or the history of the saints from Paul to Thomas More were the genuinely thoughtful promised any other lot, whether at the hands of the world or at the hands of their uncomprehending brethren, than contradiction and constant testing? ("Prefatory Note," in John Tracy Ellis, *American Catholics and the Intellectual Life* [Chicago: Heritage Foundation, 1956], 9-10.)

An Attitude of Service

Evangelical scholars who expect their lot to be difficult—who assume that the larger evangelical world will pay little attention to what they do, or pay attention only to taunt, berate, or decry—are only being realists.

The consolation that this neglect has happened before may not bring much comfort, but perhaps enough to keep working. If that kind of consolation is not enough, other reasons, intrinsic to the gospel itself, are at hand to encourage the scholars who receive no recognition and who doubt themselves. With modest resources, largely untapped potential and the absence of recognition, evangelical scholars are well situated to understand the weakness and foolishness of the gospel itself.

William E. Hull of Samford expresses clearly the advantage of such disadvantages: "A remnant strategy means that the Christian understanding of truth will have to commend itself by persuasion rather than by being accepted because of the sheer force of numbers, as a totalitarian strategy would permit. As the New Testament so vividly illustrates, Christianity seems to work best from a modest position. That posture keeps its advocates humble, which is the paradoxically powerful servant stance; furthermore, informed dissent keeps the dialogue honest and delivers the Christian apologist from the twin perils of complacency or authoritarianism" (William E. Hull,

"Toward Samford as a Christian University—Occasional Papers of the Provost," Samford University, Birmingham, AL, July 15, 1990; 5-6).

Worship with the Mind

The point of Christian scholarship is not recognition by standards established in the wider culture. The point is to praise God with the mind. Such efforts will lead to the kind of intellectual integrity that is only a fairly inconsequential by-product.

The real point is valuing what God has made, believing that the creation is as "good" as He said and exploring the fullest dimensions of what it meant for

***If evangelicals are ever to
have a mind, they must
begin with the heart.***

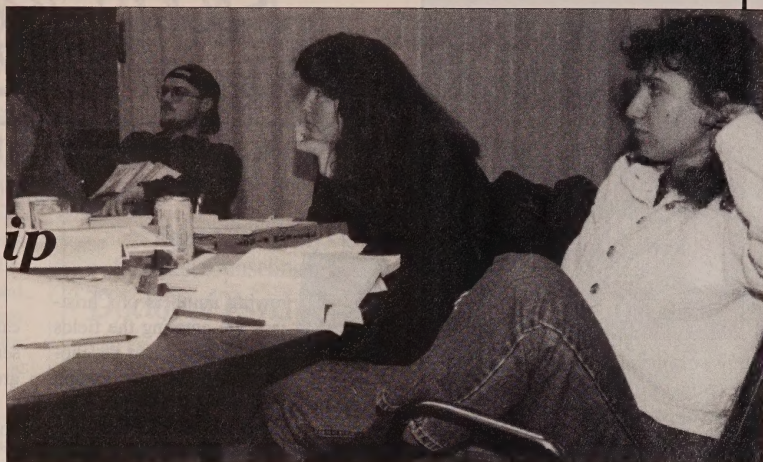
the Son of God to "become flesh and dwell among us." Ultimately, intellectual work of this sort is its own reward because it is focused on the only One whose recognition is important, the One before whom all hearts are open.

For evangelicalism as a whole, not new graduate schools but an alteration of attitudes is the key to promoting a Christian life of the mind. It is the same for evangelical scholars. The key thing is to work at it. The superstructures—appropriate institutions, lively periodicals, adequate funding, academic respect, meaningful influence—are not insignificant. Some attention is justified to such matters. But if evangelicals are ever to have a mind, they must begin with the heart.

In the end, the question of Christian thinking is a deeply spiritual question. What sort of God will we worship? With this question we return to the most important matter concerning the life of the mind. The Gospel of John tells us that the Word who was made flesh and dwelt among us, full of a glorious grace and truth, was also the Word through whom all things—all phenomena in nature, all capacities for fruitful human interaction, all the kinds of beauty—were made. To honor that Word as He deserves to be honored,

Continued on page 58 (Quest)

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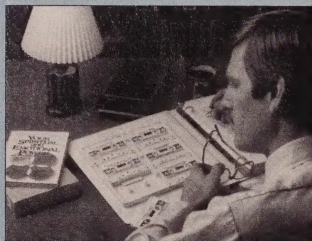


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Which Counseling Program Is Best for Me?

Preparing to be a Christian counselor

by Donald A. Lichi

Growing numbers of Christians are entering the fields of counseling and psychology and many churches are adding Christian counselors to their staffs. This is partly a response to the fact that nowadays more people seek counsel from their clergy as a first source of help for life's difficulties than from any other source—including psychologists, counselors and personnel specialists.

Many committed Christians are serving the Lord as mental health professionals in both the public and private sectors. They are presently experiencing in the secular realm a greater openness to clients' spiritual and religious beliefs.

Certainly not everyone welcomes the trend toward Christians being involved in the behavioral sciences. Some Christian leaders and teachers may accuse those who study psychology of being "Freudian" and "humanistic." These labels are often viewed by those who counsel as unfair, unwarranted, and amounting to little more than guilt by association. Still, as you contemplate your career path, recognize that this attitude does exist.

Two Possibilities

Simply relying on the title of a program to tell you what a particular school teaches and how it combines Scripture and the behavioral sciences can be confusing.

The term "Christian psychology" frequently refers to psychology courses taught in Christian colleges and graduate schools. Yet some seminaries also have majors in biblical psychology. And every school has a slightly different definition of what constitutes Christian psychology.

Biblical counseling or pastoral care majors are typically offered at seminaries rather than at the undergraduate level. Biblical psychology is a comprehensive study of human behavior, pursued under the discipline of Scripture. Its findings should be able to be expressed in terms which are meaningful to both the theological and psychological communities.

The terms "biblical counseling," "Christian counseling" and "biblical psychology" aren't used the same way by every institution. They are often

Carefully investigate how each school you're considering integrates theology with the behavioral sciences.

applied interchangeably, so you will need to investigate beyond program names. Below are some suggestions that may help.

A Delicate Combination

Anyone considering either graduate school or seminary training in Christian counseling (whether that means psychology or biblical counseling) should carefully investigate each potential school's approach to integrating theology and psychology. Be sure that the school doesn't overemphasize one area to the disadvantage of the other.

For instance, some Christians who are interested in becoming "helpers" within the church receive more training in the behavioral sciences than in theology and Scripture. They may approach the integration of psychology and theology by tacking a few Bible verses on

otherwise secular philosophies and then calling this "Christian" counseling. They do not subject their counseling procedures and techniques to examination in the light of Scripture.

Conversely, many seminarians receive excellent training in theological issues but are ill-prepared to adequately help people cope with life's overwhelming problems.

In either case, a troubled believer is likely to leave the counselor's office confused, disillusioned or even shocked.

We need to avoid these extremes. Our goal should be to have a better understanding of human behavior as defined by God's Word.

A Christian perspective on the study of the behavioral sciences aspires to train the student to be a seeker after truth and to bring truth under the authority of scriptural principles. Training for this kind of ministry therefore requires a combination of thorough training in the Scriptures and a theistic approach to the behavioral sciences.

Ten Questions

The prospective counseling student should ask the following 10 questions about the graduate-level programs he or she is considering.

1. Is introducing people to Jesus emphasized as the main purpose of counseling?

2. Are people shown God's forgiveness as the source of relief from guilt and anxiety?

3. Is the student's devotional life considered an integral part of training? In daily exposure to the Word of God, psychologists and counselors can find affirmation or correction of their scientific understanding of human behavior.

4. Are courses available on the sciences of learning, memory and the developmental process? These are useful in developing preventive programs in mental and spiritual health.

5. Does the program offer practical "how-to's" for biblical "ought-to's"? Most believers know they "ought to" repent, confess, forgive, lay aside bitterness, etc. But they lack the practical means to accomplish this on a day-to-day basis. A Christian counselor must know how to provide these "how-to's."

6. Is there an emphasis on the critical seeking of truth and the understanding that *all truth is God's truth*?

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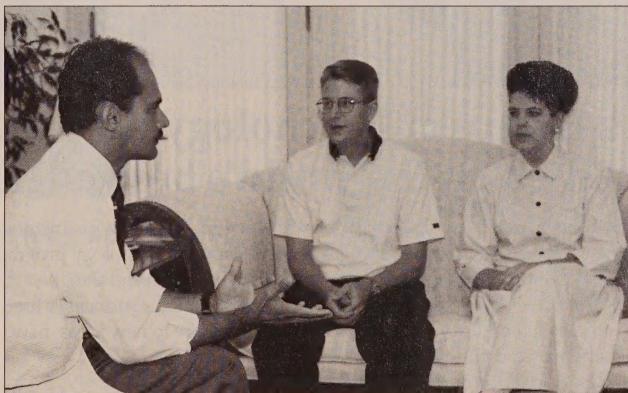
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A quality counseling program will encourage students to be more than merely consumers of the information they read in journals and behavioral science texts.

7. Does the training program teach how to help God's people become whole in Christ? People are complex. Their well-being is influenced by physical, intellectual, emotional, social and spiritual factors. A good counseling program should acknowledge all these aspects and teach the counselor how to recognize and address each of them.

8. Does the program employ the study of the behavioral sciences to better understand human nature as God created it—as well as how sin and redemption have affected it?

9. Does the course work specifically present a model for integrating psychology and theology? Is this model clearly specified in the school's prospectus and/or explained in the interview process?

10. Is the program accredited? By whom? Will it lead to licensure to practice independently within your state?

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As you seek to answer the call to a counseling ministry, keep the above questions in mind. And remember that it is the unique task of the Christian counselor to help people learn new ways of thinking about and living for our loving God. He always sees them as valuable, lovable, forgivable and changeable. □

Donald A. Lichi is a licensed psychologist and counselor. He is vice president and director of education for *Emerge Ministries* and teaches at *Ashland Theological Seminary* in Ashland, Ohio.



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Continued from page 44 (Teach)

Christian Distinctives

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Training options also exist for believers who want to teach in the public schools. Twenty-seven Christian liberal arts schools offer a total of more than 24 master of arts programs in teaching.

For more information on education programs, see the Degree and Program Comparison Chart on page 59. You also may consult *Peterson's Guide to Choosing a Christian College* or contact the Coalition for Christian Colleges and Universities, 329 Eighth St., N.E., Washington, D.C. 20002. □

Julie Huebner is the associate director of graduate admissions at *Wheaton College* in Wheaton, Illinois.

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Christians and Business Administration

Is there a connection?

by Gary L. Karns & Richard L. Sleight

Deciding to earn a graduate degree can be difficult. Your pursuit of a bachelor's degree was most likely the fulfillment of a family or personal goal. But recommitting yourself to academic life after having achieved that first degree can be quite another matter.

And why, of all things, should *business studies* warrant such a costly investment of your time and energy?

Who Needs It?

Whether or not you earned your undergraduate degree in a business-related discipline, your subsequent career path has undoubtedly been connected to many aspects of commerce.

At first glance your job may not seem to deal directly with such things as budgets, sales or economic forecasts. Yet unless you work alone, you're regularly immersed in management issues. You face legal and ethical questions. Perhaps communication or information management is central to your work.

Everyone is affected by the business concepts, skills and issues of integrity which graduate business education addresses.

Motivating Influences

Most people want challenging jobs and higher pay. They want to improve their ability to provide for their families' needs. These factors are major reasons behind why people—Christian or not—pursue graduate studies in administration or business.

On top of that, today's business environment, with its rapid changes, can quickly make knowledge and skills obsolete. Many people consider graduate education a means of keeping pace with these changes.

The materialist may view the M.B.A. or other advanced degrees as a fast track to this world's riches. For those who follow Christ, a number of other factors can compellingly influence our motivation and choices.

Some Christians want to increase their ability to generate a surplus so they can support various ministries. Many want to start their own businesses in order to escape their employers' stifling corporate policies and politics.

Learning how to multiply our resources can be one aspect of obeying God's call to use our gifts wisely.

They want their businesses to reflect their personal faith commitments.

Others who work for large corporations want to progress to more influential positions so they can reach more people. They want to represent God in the secular workplace through their character and faith.

Developing Spiritual Gifts

Whether ministering in the church or in the world—or both—we understand that God has sovereignly gifted His people to perform the work for which He has prepared them.

The parable of the talents (Matt. 25:14-30) pointedly calls Christians to use their gifts wisely. One aspect of worshipful obedience to this call is our exercise of God's gifts in order to multiply the harvest.

The coaching and mentoring available from instructors and business executives is designed to hone these skills. Modern business programs provide not only basic knowledge, skills

and methods but also a variety of other competencies. These may include course work in topics such as oral and written communication, negotiation, team building and information management. Part-time students can even reap the benefits of their training before they earn their final credential by applying what they learn to their current jobs.

Individuals with the spiritual gifts of administration and service can further develop their gifts through the knowledge acquired and skills shaped in graduate business programs. The parable of the talents encourages taking God's provision and putting it to work.

More Effective Ministry

The church is a special kind of organization which needs to be wise about implementing business ideas. The training provided in business programs can be quite valuable in helping the church achieve its purposes responsibly.

By taking business courses, people such as church administrators can help their churches be more effective in ministry and be better stewards of their resources.

Parachurch, not-for-profit and mission organizations need the trained leadership that can be developed in a quality business program.

Bring In the Kingdom

Businesspeople with M.B.A.s can often assume increased responsibilities and positions of leadership. And people in these influential positions can make a difference in the lives of their customers, employees—even their society.

We often have more ongoing personal contact with co-workers and customers than we do with friends and family. These are our neighbors just as much as those who live next door to us. God wants to reveal Himself to them, too. Of the many mission fields to which we can go, business seems to be a particularly important and needy one.

The business professional can gain access to international as well as corporate cultures. Really, every Christian in the work world can be a "tentmaker."

Help the Disadvantaged

Finally, business students are equipped to help improve the living conditions of those who have been marginalized by society.

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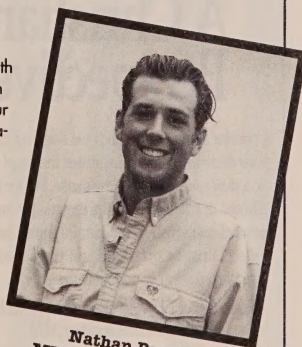
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They know how to generate wealth through economic development activities. This has been taken to self-serving extremes by many in society, but it is an important potential means of practical ministry when combined with Christian character and concern for wealth distribution issues.

As Proverbs 14:31 says, "He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God."

Does a School's Faith Commitment Matter?

There are many high-quality graduate business programs. A limited few offer instruction with a pervasive Christian world view.

It would be hypocritical to claim that many of the secular institutions do not offer a quality business education, since many of the faculty at Christian universities earned their Ph.D.s at these secular institutions. On the other hand, as in any industry, there is a wide range of "product quality" across the hundreds of educational providers.

How does a Christian evaluate these programs? With discernment, wise counsel and prayer.

Most potential students are bound by employment or other commitments to stay within their particular region. Their choices are limited to the few schools in their area.

Many students discover that their employers will underwrite schooling which is job-related on a tuition reimbursement basis. Still others seek out specialized programs which fit their career aspirations or their sense of God's calling. A few choose to pursue their advanced degrees at Christian colleges or universities.

A school's denominational affiliation alone does not assure that instruction will reflect a Christian perspective. So what makes a program "Christian"?

Christian programs are those in which the instructors themselves seek to "know Christ and the power of His resurrection" and in which they work to discover and apply the truths of Scripture to their disciplines and to the environment of the marketplace.

Instruction in ethics, for example, should be the consequence of a common understanding that ethical behavior is rooted in the character of a holy,

just, loving God. Quality and customer service will be both taught and practiced because all work is to be accomplished "as unto God" and not simply as it affects the bottom line.

Excitement Ahead

The exponential growth of information and the rapidity of change will make the 21st century even more exciting and challenging than today. Being a lifelong learner is no longer optional.

Graduate education in business may be the next step in developing your gifts and having a more effective ministry throughout your life. □

Dr. Gary L. Karns is the director of graduate studies and associate professor of marketing in the business school at Seattle Pacific University in Seattle, Washington.

Dr. Richard L. Sleight is the M.B.A. coordinator at Seattle Pacific University.

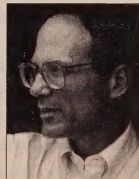
Continued from page 50 (Quest)

evangelicals must know both Christ and what He has made.

The search for a Christian perspective on life—on our families, our economies, our leisure activities, our sports, our attitudes toward the body and health care, our reactions to novels and paintings, as well as our churches and our specifically Christian activities—is not just an academic exercise. The effort to think like a Christian is rather an effort to take seriously the sovereignty of God over the world He created, the lordship of Christ over the world He died to redeem and the power of the Holy Spirit over the world He sustains each and every moment.

From this perspective the search for a mind that truly thinks like a Christian takes on ultimate significance, because the search for a Christian mind is not, in the end, a search for mind but a search for God. □

Mark Noll, a noted author and speaker, is the McManis Professor of Christian Thought at Wheaton College in Wheaton, Illinois.



GRADUATE SCHOOL

Degree & Program Comparison Chart

* Degree Offered ✓ External Studies Program ● Degree Program ○ Concentration Within a Degree	Carson-Newman Graduate School	Eastern College Graduate School	Fuller Theological Seminary	Geneva College / Psychology	George Fox College	Indiana Wesleyan University	Institute for Christian Studies	Moody Graduate School	North Park Theological Seminary	OFU Grad. School of Business	OFU Grad. School of Education	Pensacola Christian College	Presbyterian Sch. of Christian Ed.	Regent College (Canada)	Regent University	Roberts Wesleyan College/Social Work	Rosemead School of Psychology	Seattle Pacific University	Trinity Theological Seminary	Wheaton College Graduate School
See ad on page #	46	56	C-2	55	43	55	51	47	57	57	45	73	44	49	50	55	55	58	63	42
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Doctor of Education (Ed.D.)												*	*		*		*	*		*
Master of Arts (M.A.)	*	*	*	*	*	*	*	*	*	*	*	*	*		*		*	*	*	*
Master of Business Administration (M.B.A.)		*			*				*	*					*		*	*		*
Master of Divinity (M.Div.)			*						*	*				*	*		*	*		*
Master of Ministry (M.Min.)							*									*	*	*		*
Master of Science (M.S.)		*	*			*						*				*		*		
Master of Theological Studies (M.T.S.)									*											
Doctor of Philosophy (Ph.D.)			*				*					*		*		*	*	*		*
Doctor of Psychology (Psy.D.)			*		*												*	*		*
Master of Theology (Th.M.)			*										*				*	*	*	*
Certificate/Diploma	*		*					*	*				*	*	*	*	*	*	*	*
External Studies Program			✓							✓			✓	✓	✓			✓	✓	✓
Biblical Studies		●					○	●	○			●	○	○	○		●		●	●
Business Administration/Management	●	●				●									●			●	●	●
Christian Camping									○				●		○		●		●	○
Christian Education			○				○	○	●	●	○		●		○		●		●	
Christian Ministries								○							●				●	
Christian Studies					●								●	○						
Church Growth			○					○	○				●		○					
Church History			○						○				○	○						○
Church Leadership			○					○						○						
Church Planting			○					○	○					○		○				
Communications													●		●					
Counseling	●	●	●			●		○	○	●					●		●	●	●	●
Cross-Cultural Ministry			●					○	○					○			●			
Education	●	●			●	○		●		●	●	●			●	●	●	●		
Educational Administration			○								○	●			●		○			
Educational Ministries								○												●
Evangelism			○					○	○					○						○
Exposition												●						●		
Intercultural Studies		○																		●
Journalism															●					○
Lay Education & Training			○																	
Media Production															●					○
Missions		○	●					○	○	●					●		●			●
Music												●								
New Testament			○						○					○	●		○			○
Old Testament			○						○					○	○		○			○
On-Line Studies														✓					✓	
Pastoral Studies			○					○	○					○	●		○		●	
Philosophy			○				○										●			
Political Theory							○								●					
Psychology			●	●	●									●	●		●			●
Religion						●													●	
Semitic Languages & Literature			○											○			○			
Systematic Theology			○				○	○						○	○		●			○
TESL	●	●							○		○				○		●	●		○
Theology			○				○	○	○	●				○					●	●
Urban Ministry		○	○					○	○								○		●	
Women's Ministry																	○		●	
Youth Ministry			○						○						○		●			

Other Options for Ministry & Mission

III SECTION

World's
Largest Classroom

60

Same Horse,
Different Color

66

World's Largest Classroom

Today's technology brings training
directly to your doorstep

by Dennis D. Frey

An interesting revolution is taking place in higher education. For post-secondary schooling in particular, there seems to be a shift away from traditional methods of delivering education. That is, the common definition of the classroom as a fixed location is expanding to include learning environments which are not restricted by geography.

During the past two decades, dozens of nontraditional religious schools have emerged. Most arose because people were unable to attend classes in fixed locations, yet wanted to receive sound theological training.

Traditional institutions attempted to meet this need by organizing satellite campuses or "cluster groups." While this idea satisfied some students, its basic objective was the same as the fixed classroom method.

A larger pool of prospective students were requesting a type of schooling that went far beyond the idea of small, controlled groups. They wanted virtually no classroom at all. This new breed of learner was composed mostly of mid-career adults. Their critical needs revolved around three concerns.

They required theological training that could be completed without (1) the inconvenience of regularly scheduled classroom sessions, (2) the possibility of being required to move to a new location and (3) the fear of beginning a program that might be cut short because of an employer- or ministry-initiated transfer.

Put succinctly, these individuals wanted to be able to study at their own pace in the privacy and convenience of their homes or offices.

In answer to this demand there appeared scholastic suppliers: distance

learning programs, nontraditional education and off-campus alternatives.

Nontraditional Education

The term "nontraditional theological education" (NTE) is most likely to refer to a private, free-standing Bible college or seminary which offers degree programs to students via postal delivery of some kind. These schools differ from the typical correspondence program in at least two distinct ways.

First, the school itself is usually entirely nontraditional. It typically has

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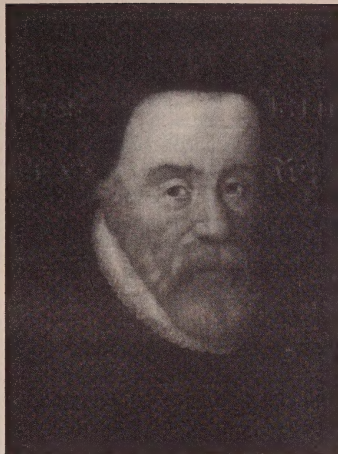
a very small on-campus program or no campus at all.

Second, rather than restricting their programs to certificates, diplomas and associates' degrees, these institutions offer undergraduate, graduate and postgraduate degrees which usually have the same titles as traditional degrees in similar disciplines.

No Competition

This type of nontraditional theological education should not be viewed as competition with traditional programs. The goal of NTE is to expand the parameters of traditional campus programs.

The traditional campus experience and the experience of NTE cannot and should not be compared. Those students who wish to apply their Bible college or seminary training to a career in academics or in ministry areas which require professional licensure (especially



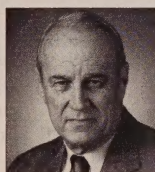
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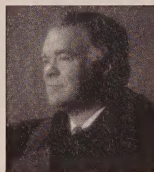
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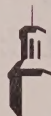
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younger students not yet established in careers), will probably still be best served by a traditional program.

However, the question of educational *outcome* is very much an issue. If a student's goal is to gain a solid grasp of the subjects usually taught by Bible colleges and seminaries and to earn a credible degree, then NTE programs have a lot to offer him or her.

Most laypeople and clergy are not interested in a faculty position at a Christian college or seminary. What they are interested in is rigorous, structured learning that can translate into more effective service to others. Earning a degree, while important to them, is secondary to becoming better servants of Christ and His Church. If NTE's rapid growth and general acceptance are any indication, it apparently is meeting this need.

Connected Online

A fundamental change is building. It has the potential to spill over into every area of theological education, traditional and nontraditional.

Online computer-driven communication has come to NTE.

Recently, Trinity College and Trinity Theological Seminary of Newburgh, Indiana, a pioneer in nontraditional education, became the first Bible college and seminary to offer a full-service student forum through CompuServe. By connecting personal computers to their home telephone lines, students all over the world can send and receive lessons, order course materials, contact other students and faculty, and access the myriad options available on the information superhighway.

The potential of this medium for expansion as a teaching tool is enormous. Students from such places as Indonesia, Canada, Germany and the United States are directly linked to one another and to the college and seminary. A full range of student services such as the school's business office, academic office, job placement system and bookstore is available to the online student 24 hours a day.

One of the most amazing things about online study programs is that they require a relatively small investment to fully integrate a student into the system. Almost any personal computer can be used if it has or can be fitted with a modem.

Because the system is user-friendly, the learning curve for new students is quite low. In fact, most students can upload their first lessons after less than two hours of reading and practice. And since technical support is available, students usually become system-proficient within a few weeks.

A Strong Work Ethic

Nontraditional theological education is not without its perils. Students in any academically solid nontraditional education program will find that personal motivation and self-discipline are vital.

The dropout rate in NTE programs is probably higher than that in traditional programs. Contrary to popular myth, nontraditional programs are not shortcuts, nor, as some have suggested, an easy way to earn a degree. No person graduates from a really valid NTE program unless he or she first overcomes the monster of laziness.

Nevertheless, for the individual who is looking for an academically defensible alternative to the traditional classroom, NTE programs can hold great appeal. Their cost may be as low

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the pace of course completion can often
be regulated to fit their schedules.

Moving from one geographical
location to another, which usually
requires students to drop out of a tradi-
tional program, is not a serious factor
for individuals enrolled in NTE. This is
frequently one of the main reasons those
in pastoral ministries seek to complete a
degree through a nontraditional school.

Questions to Ask

Since students' needs vary so greatly,
attempting to establish a specific stan-
dard by which all nontraditional educa-
tion programs should be evaluated is
difficult. But before enrolling in an NTE
program, the potential student should
ask at least seven basic questions.

**1. Is the program accredited by a
recognized or petitioning agency?**

"Recognized" refers to accrediting
agencies approved by the United States
Department of Education (USDE).
"Petitioning" describes accrediting
agencies which are actively seeking
recognition by the USDE.

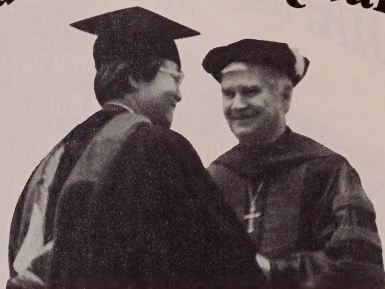
Legitimate accreditation, though
not a guarantee of a program's worth,
offers you at least a minimum amount
of quality assurance.

**2. Does the program use a struc-
tured curriculum?** In other words, are
courses developed by academically and
experientially qualified professionals?
Be cautious when considering schools
that require their students to "develop
their own programs." These schools
frequently lack the institutional support
necessary for development of academi-
cally sound curricula.

**3. Can the school provide up-to-
date testimonials from its students and
graduates?** One of the best ways to
check out any program is to speak per-
sonally with someone who has partici-
pated in it. Legitimate schools will be
happy to give prospective students the
names of current students and graduates
of their programs.

**4. Does the school meet all of
the requirements of your church,**
Continued on page 79 (Classroom)

Graduate with Quality



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Section III: Other Options for Ministry & Mission

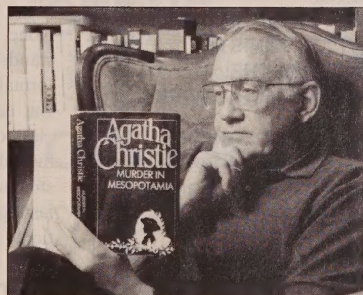
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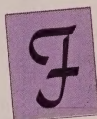
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Same Horse, Different Color

Alternative forms of ministry education

by Bradley Baurain



Full-time ministry demands a decade of academic preparation. At least, that's what you might think after looking through this handbook, and you would not be far wrong. Four to eight years of schooling are required by a healthy majority of Christian organizations, denominations and mission agencies.

But what if you're not the academic type? What if "four to eight years of schooling" sounds like an expensive jail term? Are there options for ministry education beyond the seminary and graduate school classroom? Recognizing that training is beneficial and necessary, are there any programs built around practical or hands-on learning?

This article gives a sampling of what's out there. None of these options are stand-alone alternatives—formal academic work is inevitable. But each is structured to complement classroom activity, add a dimension to the educational experience and equip students to make a more immediate yet lasting impact when they enter vocational Christian service.

Church Training Programs

The best place to start looking for ministry training might be your local church. There is no such thing as a church without service opportunities!

In addition to providing concrete ministry experience, plugging into service can become the framework for building a mentoring relationship with a pastor, elder or ministry professional. Many churches run formal leadership training programs, but anyone can take the initiative to get involved in church service and actively seek to learn from the wisdom and experience of older believers.

For example, interns at Elmbrook Church in Brookfield, Wisconsin, work for three to 12 months in such areas as youth ministry, counseling or urban ministry. They're typically college students, and often can arrange to receive academic credit for their internships.

According to Dick Robinson, senior associate pastor at Elmbrook, these interns are given focused assignments under the direction of a staff pastor. They experience the overall life of the church, he says, and get a taste of full-time ministry. Elmbrook also has a

*The best place to look
for ministry training might
be your own church or
a local ministry.*

more intense, full-time residency program—an intermediate step between seminary and the pastorate.

"What we look for is a self-starter, someone who has initiative, someone who can take a program and run with it," says Robinson.

The biggest plus of an internship or residency, he adds, is the solid team experience gained by serving with other pastors in a unified, cooperative ministry environment.

Many churches run leadership programs for laypeople within the church. Although these rarely offer academic credit, they are "résumé items" and provide invaluable training and experience at a very practical level.

One misconception is that such training programs can be found or operated only at megachurches. Not true! Smaller churches can also supply formal training for the people in their congregations.

Evanston Bible Fellowship in Evanston, Illinois, for instance, has an average attendance of less than 200. Yet it recently launched a leadership development program.

Pastor Martin McCorkle and the elders have designed monthly meetings around three foci: doctrine, ministry skills and the spiritual disciplines. The program's participants commit to a full year of training. The overall vision is that they will eventually plug into the church's small groups and other evangelism/discipleship ministries.

Organizational Internships

In specialized areas of ministry or missions, "institutes"—short-term programs combining classroom study with hands-on experience—are multiplying. They cover topics from urban development to teaching English as a second language (TESL), and beyond.

This fall, 36 college students are taking an intensive semester of interdisciplinary classes through the Institute for Family Studies, a ministry of Focus on the Family in Colorado Springs. Drawn primarily from schools in the Coalition for Christian Colleges and Universities, and receiving credit from their schools, these students combine their studies with internships related to their majors. The program culminates in integrative research projects, presented by students during a semester-ending, week-long symposium.

"We challenge students to look at family issues within their disciplines," says Dr. Claude Pressnell, executive director. "Family issues permeate every area of our lives."

A political science major works as a research assistant in a ministry focusing on public policy issues. An education major takes surveys for *Teachers in Focus* magazine.

"This is very practical, very hands-on—not an observational internship," says Pressnell. "They can apply what they're learning in the classroom."

Also in Colorado Springs is Missionary Internship, a training agency which annually prepares 500 interns from more than 100 organizations. M.I. offers nontraditional two- to four-week program modules.

Most of the program's students have already been accepted by mission agencies but require additional training.

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While a high percentage of youth abuse drugs, are sexually active, etc., a smaller group of kids are at serious risk, unable to cope. Their negative behavior is a symptom of serious problems that start a downward spiral to despair. While these youth may be attracted to some youth ministries, because of their pain, troubled kids may be trouble for that ministry.

That's why we have chosen to focus only on alienated youth.

You'll work alongside our full-time staff as they find our kids through juvenile referral sources, bring them to Timber Bay, develop relationships, share Christ and continue our "purposeful friendship" back home in group activities, one-to-ones and care groups.

Your work will give us both a chance for mutual evaluation. It can lead to full-time ministry with us or prepare you well to work elsewhere. One Short Termer said "This provided five ministry experiences rolled into one for me--".

Your short-term ministry must be at least ten to twelve weeks, during various times of the year. We can flex. Some people work part-time with us and get another part-time job. Most choose to use our training and raise full financial support for adequate salary and expenses.

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Some are entering ministry with a profession or trade skill as bivocational "tentmakers."

"What we do," says president Paul Nelson, "is provide the bridge between the more formal training they may have had...and applying and living that out practically."

While graduate credit is available in some cases, Missionary Internship's primary purpose is not academic. "This is much more designed to be a 'rubber meets the road' sort of program," says Nelson.

In a study environment built around simulation, interaction and reflection, students work alongside staff advisers to develop individual "learning contracts" that stress specific personal, cultural and ministry issues. A "people person" heading for a Muslim nation, for instance, might focus on developing independence and adjusting to solitude.

According to Nelson, the key is to take students' plans and life experiences and create occasions for fruitful learning. Training is not merely hands-on, but "hands-on with mentoring."

Nelson says an internship does not train a student successfully unless the student learns to ask the right questions of his or her experiences and to cultivate a lifelong "learning habit" that seeks ongoing ministry improvement and personal growth.

Denominational Tracks

Another option involves denominational training or internships. Larger, more

in its Journeyman or International Service Corps (ISC) programs. These are flexible, service-oriented short-term mission projects which stress both experience and mentoring. Many of the workers are preparing for full-time mission appointments.

"You're learning as you go and working with missionaries who know their way around," says Lopez.

Fully half of a master's degree may be obtained in specific ISC projects through Southeastern Baptist Seminary, located in Wake Forest, North Carolina. And the school plans to expand its cooperative ventures with the Foreign Mission Board.

For seminary graduates there are more intense "apprentice" programs in areas such as church planting.

***Volunteer work reinforced
my evangelism and
theology training. I had
to be able to break it
down into simple terms.***

centralized denominations, especially, can combine their many resources and settings to train people for ministry.

Mike Lopez of the Southern Baptist Foreign Mission Board says his denomination may have 700 to 800 persons on the field at any given time

Volunteer Staff Training

Another avenue of ministry education is to volunteer with parachurch organizations. These groups orient and train volunteers to work in specific fields, from refugee assistance to backyard children's clubs to international student friendship outreaches. Volunteers benefit from the advantages of learning very specific ministry skills and of working in a setting where what they learn can immediately be tested and applied.

Len Maselli, chaplain with Good News Jail and Prison Ministry, trains his volunteers to lead investigative Bible studies and do job counseling and one-on-one discipleship with youth at the Cook County, Illinois, Juvenile Temporary Detention Center. The training manual he uses covers a philosophy of ministry, information on gangs and the judicial system and characteristics of effective volunteers. Before being assigned to specific areas, new volunteers walk through ministry activities with more experienced staff.

When Len and his wife, Debbie, sold their home and business to attend Moody Bible Institute in Chicago, they had no idea what the future held. "I knew I wanted something cutting-edge. Something to do with evangelism and discipleship," Len says.

For field work experience, Moody sent Len to the same youth detention

Continued on page 79 (Horse)

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A.A.: Associate of Arts degree
Admin: Administration
B.A.: Bachelor of Arts degree
B.S.: Bachelor of Science degree
Bib: Bible
Bib St: Biblical Studies
Certif: Certificate
Char Theo: Charismatic Theology
Ch Grow: Church Growth
Ch Hist: Church History
Ch Mus: Church Music
Chr Ed: Christian Education
Comm: Communications
Couns: Counseling
cr hr: credit hour
Cr Cul Min: Cross-cultural Ministry
Dipl: Diploma
DipCS: Diploma in Christian Studies
D.Min.: Doctor of Ministry
D.Miss.: Doctor of Missiology
Dom Miss Fld Wk: Domestic Mission Field Work
Ed: Education
Ed.D.: Doctor of Education
Entr: Entrance
equiv: equivalent
Evang: Evangelism
F: Female

Fac Ft/Pt: Faculty Full-time/Part-time
For Miss Fld Wk: Foreign Mission Field Work
Gen Min: General Ministries
GMAT: Graduate Management Admission Test
GRE: Graduate Record Examination
Hist: History
Hum: Humanities
J.D.: Doctor of Jurisprudence
Lay Ed & Tr: Lay Education & Training
Lib: Library
LSAT: Law School Admission Test
M: Male
M.A.: Master of Arts
M.A.B.S.: M.A. in Biblical Studies
M.A.C.E.: M.A. in Christian Education
M.A.C.L.: M.A. in Christian Leadership
M.A.C.S.: M.A. in Christian Studies
M.A.E.M.: M.A. in Educational Ministries
M.A.I.M.: M.A. in Intercultural Ministries
Maj: Majors

M.A.P.C.: M.A. in Pastoral Counseling
M.A.R.: M.A. in Religion
M.A.R.E.: M.A. in Religious Education
MAT: Miller Analogies Test
M.A.T.: M.A. in Teaching
M.A.T.S.: M.A. in Theological Studies
M.B.A.: Master of Business Administration
M.C.M.: Master of Church Music
M.Div.: Master of Divinity
M.Ed.: Master of Education
Min: Ministries
Miss: Missions
M.Min.: Master of Ministry
M.R.E.: Master of Religious Education
M.S.: Master of Science
M.S.W.: Master of Social Work
M.Th.: Master of Theology
M.T.S.: Master of Theological Studies
Mus: Music
NT: New Testament
OT: Old Testament
Past: Pastoral
Past Cr: Pastoral Care
Ph.D.: Doctor of Philosophy

Phil: Philosophy
Psych: Psychology
Psy.D.: Doctor of Psychology
Pr & Wor: Preaching & Worship
qtr: quarter
r&bd: room & board
Ratio: Faculty/Student Ratio
Rel St: Religious Studies
Ren: Renewal
req: required
sem: semester
Serv Wk: Service Work
Spec areas of int: Special areas of interest
St: Studies
S.T.M.: Master of Sacred Theology
Syst Theo: Systematic Theology
Tech: Technology
Theo: Theology
Th.M.: Master of Theology
TEFL: Teaching English as a Foreign Language
TESL: Teaching English as a Second Language
tu: tuition
Urb Min: Urban Ministry
Yth Min: Youth Ministry

NORTHEAST

Alliance Theological Seminary — 350 N. Highland Ave., Nyack, NY 10960. (800) 541-6891. Denom: Christian & Missionary Alliance; 241 students; Ratio 1:10. Costs: \$210/cr hr. Annual tuition is \$6,300. Student aid and scholarships available for full-time students. ATS offers M.Div. and Master of Professional Studies degrees with concentrations in Church Min, Cr Cul Min, Couns, Academic Theo, Chr Ed, Yth Min, Urb Min and others. M.A. degrees are also offered. A strongly evangelical seminary. ATS is located in the quiet village of Nyack, NY, providing access to vast learning and ministry opportunities in the New York metropolitan area. ATS is the national seminary of The Christian and Missionary Alliance, and is accredited by the Association of Theological Schools. Contact the Enrollment Services Office at (800) 541-6891.

See ad on page 5. Circle #002.

Ashland Theological Seminary — 910 Center St., Ashland, OH 44805. (419) 289-5161. (800) 882-1548. Denom: Brethren; 602 students; Fac Ft 18, Pt 28; Lib: 80,000+ vols. Costs: Tu\$4,980/yr. Degree req: Undergraduate degree. Degrees offered: M.A., M.A.B.S., M.A.C.E., M.A.M.M., M.A.P.C., M.Div., D.Min. Maj: Bib St, OT, NT, Theo, Ch Mus, Ch Hist, Philosophical St, Chr Ed, Missiology, Past Couns, Min Management, Black Church St, Spiritual Formation and General St. Campus set: urban. Extensions in Detroit, MI, Columbus and Cleveland, OH.

See ads on pages 14, 23, 53.
 Circle #006, 007, 008.

Baptist Bible Seminary — 538 Venard Rd., Clarks Summit, PA 18411. (800) 451-2287. Denom: Baptist; approx. 250 students. Costs: \$183/cr hr for M. Min. & M. Div.; \$189/cr hr for Th. M.; \$221/cr hr for D. Min. Baptist Bible Seminary offers a dynamic balance of academic excellence and life-changing practical experience. The curriculum and

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Biblical Theological Seminary — 200 N. Main St., Hatfield, PA 19440. (800) 235-4021. Fax: (215) 368-7002. Denom: Interdenom.; 200 (M), 50 (F) students; Fac Ft 11, Pt 7, Ratio 1:16; Lib: 47,000 vols. Costs: \$142/cr hr. Degree req: B.A. or equiv; Entr. exams req: language placement. Degrees offered: M.A., M.Div., Th.M., D.Min.; Special Degree: 1-yr Certif. Maj: Th.M.—OT/NT, M.Div.—Past/Exegetical/Couns/Miss, M.A.—NT/OT/Couns/Miss. Serv Wk: Past Internship/Couns Internship. Campus set: suburban Philadelphia. Schedule: Quarter, day and evening programs plus summer. Financial Aid: scholarships, grants, discounts, work, V.A. benefits.

See ad on page 13. Circle #016.

Calvary Baptist Theological Seminary — 1380 Valley Forge Rd., Lansdale, PA 19446. (215) 368-7538. (800) 789-CBTS. 130 students; Lib: 70,000 vols. Tu: \$140/sem hr. Degrees offered: Grad Certif, M.Div. (concentrations: OT, NT, Theo), D.Min. Practical experience/field work avail in church planting and established churches from rural to inner city settings. CBTS also offers external studies through video courses, applicable to all degrees. Founded in 1976, CBTS is an Independent Baptist seminary that prepares men and women for ministry as godly servant-leaders of local churches worldwide. We offer church-based seminary education—emphasizing character/spiritual development and ministry training, as well as theology, biblical studies and languages.

Capital Bible Seminary — 6511 Princess Garden Pkwy., Lanham, MD 20706. (301) 552-1400; Admissions only: (800) 787-0256. Denom: Nondenom, conservative, premillennial; 180 students; Fac Ft 8, Pt 6, Ratio 1:12; Lib: 72,000 vols.

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Center for Christian Study — 128 Chancellor St., Charlottesville, VA 22903. (804) 295-2471. Fax: (804) 295-2405. Adjacent to Univ. of VA with full library privileges. Extension center for Trinity Evangelical Divinity School, Westminster Theological Seminary. Degree req: B.A. or B.S. Degree offered: 1-yr DipCS—graduate program in Bib St, Syst Theo, Theo Ethics for lay professionals. Program includes intensive small group interaction, service in community in addition to academic study. Not for those entering clergy. Designed for those entering fields of university teaching or research, law, medicine, business administration, media, the arts.

Cincinnati Bible Seminary — 2700 Glenway Ave., Cincinnati, OH 45204-3200. (800) 347-GRAD ext 120. Denom: Nondenom; 300 students; Ratio 1:13. Costs: \$178/cr hr. As an accredited member of the distinguished NCA and associate member of the ATS, Cincinnati Bible Seminary is equipping and empowering men and women who have spiritual depth, integrity, determination and courage with the skills, insight and vision both to lead the church and to impact society for Christ. For the full-time or part-time student, for those desiring to enter vocational ministry or just increase their biblical and religious understanding, for those from Christian churches and the evangelical community at large who wish to play a vital role in God's Kingdom here on earth, CBS has the background, excellence, programs and vision that will satisfy your needs. See ad on page 36. Circle #026.

Eastern College — 10 Fairview Dr., St. Davids, PA 19087. (610) 341-5972. Fax: (610) 341-1466. Attn: Graduate Admissions. Eastern College is an accredited Christian college of the arts and sciences dedicated through teaching, scholarship,



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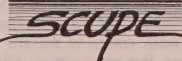
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service, spiritual formation, student development and social involvement to the preparation of students for thoughtful, productive lives of Christian faith and service. Eastern offers graduate degrees in Business, Ed and Couns. In addition to various degree programs (M.B.A., M.S., M.A., M.Ed.), Eastern offers certification for teachers and educational counselors. Eastern College places a high priority on the balance between evangelism and social action, and between academics and practical education.

**See ads on pages 55, 56.
Circle #032, 033.**

Evangelical School of Theology — 121 S. College St., Myerstown, PA 17067-1299. (800) 532-5775. Serving over 35 denomin; 100 students; Fac Ft 7, Pt 8, Ratio: 1:11; Lib: 50,000 vols. Costs: \$190/cr hr. Degree req: B.A./B.S. Degrees offered: Fully accredited M.Div., M.A.R., Certif. Specializations: OT, NT, Chr Ed, Theo, Ch Hist. Spec areas of int: Computer-friendly block schedule & condensed courses, practical emphasis, archaeology collection, computer lab. Campus set: rural, near urban.

Geneva College — 3200 College Ave., Beaver Falls, PA 15010. (412) 847-6542. Geneva College offers an M.A. in Professional Psych. The degree brings together the disciplines of psychology and biblical Christianity. Graduates are prepared to serve in secular and Christian organizations and to go on to Ph.D. programs in the various branches of psychology, to provide sound integration of professional psychology and biblical Christianity at the graduate level, to prepare students for Ph.D. studies and to help students improve counseling skills. The program is 40 credits (a 46-credit Marriage and Family option is avail) and can be taken on a full- or part-time basis. All courses meet in the evenings.

See ad on page 55. Circle #044.

Gordon-Conwell Theological Seminary — 130 Essex St., South Hamilton, MA 01982. (508) 468-7111. Denom: Interdenom; 663(M), 233(F) students; Fac Ft 28, Pt 46, Ratio 1:12; Lib 206,000 vols. Costs: \$6,730/yr tu, \$3,120/yr r&b; Degree req: Bachelor's. Degrees offered: M.Div., M.Div. Urb Min, M.A., M.A. Chr Ed, M.A. Ch Hist, M.A. Couns, M.A. Miss & Evang, M.A. NT/OT, M.A.R., M.A. Theo, Th.M., D.Min. Serv Wk req: supervised ministry, 2 sems. Spec areas of int: Dom Miss Fid Wk, For Miss Fid Wk, Short-term mission teams. Campus set: suburban (S. Hamilton, Charlotte), urban (Boston).

See ad on page 65. Circle #047.

Malone College Graduate School — 515-25th St., N.W., Canton, OH 44709-3897. (800) 257-GRAD. Denom: Evangelical Friends; 250 students; Ratio 1:12. Costs: \$3,600/yr for 2-yr program; \$20 application fee. Malone College is a Christian college for the arts, sciences and professions affiliated with the Evangelical Friends Church. One of the graduate degrees offered is the M.A. in Chr Min. It is a 36-sem-hr program designed for individuals already engaged in ministry to provide them more informed Christian practice and reflective leadership in contemporary society. Currently there are three concentrations: Family and Yth Min, Leadership in the Christian Church and Couns. Women and men enroll to strengthen the Christian foundation of their lives and work, whether in a secular career, within a church or in a parachurch organization.

Mount Vernon Nazarene College — 800 Martinsburg Rd., Mount Vernon, OH 43050. (614) 397-1244. Denom: Church of the Nazarene; Ratio 1:10; Lib: 94,875 vols.

Philadelphia Theological Seminary — 7372 Henry Ave., Philadelphia, PA 19128. (800)

899-5158. Denom: Reformed Episcopal; 30 students; Lib: 18,000 vols. Costs: \$137.50/cr hr.

Pittsburgh Theological Seminary — 616 N. Highland Ave., Pittsburgh, PA 15206. Admissions: (800) 451-4194; Main switchboard: (412) 362-5610. Denom: Related to the Presbyterian Church USA; Approximately 200 master's-level students and 100 D.Min. students. Degrees: M.Div., M.A., Master of Sacred Theology. Dual degree options include combination of M.Div. with M.S.W., Library Science, Business, Law or Admin. Specialization in Urb Min. Evening degree program available. Cross-registration with Pittsburgh graduate schools. Mission is to provide leaders for the church, first as pastors but also in agencies and institutions related to the church. Campus is ecumenical and theologically diverse. Founded in 1794.

See ad on page 70. Circle #072.

Presbyterian School of Christian Education — 1205 Palmyra Ave., Richmond, VA 23227. (800) 678-7723. Fax: (804) 254-8060. 150 students; Fac Ft 11, Pt 13. Tu (M.A.): \$5,300/yr. PSCE is a theological institution of the Presbyterian Church (USA) that is solely dedicated to the discipline of educational ministry. Degrees offered: M.A., M.A./M.Div. (with Union Theological Seminary in Virginia), M.A./M.S.W. (with Virginia Commonwealth University), Ed Specialist, Ed.D. Membership in the Richmond Theological Consortium enables students to share resources and cross-register for courses with three other accredited graduate theological institutions. **See ad on page 44. Circle #073.**

Regent University — 1000 Regent University Dr., Virginia Beach, VA 23464-9800. (800) 677-7858. Mission: Christian leadership to change the world. With a current enrollment of 1,400 students, Regent is fully accredited to offer graduate programs in Business, Ed, Couns, Government, Law and Communication. The M.A., M.Ed., M.B.A., M.Div., D.Min., Ph.D. and J.D. degrees are avail. Distance education degrees available in Business (M.B.A., M.A. in Management) and Comm (Ph.D.) via Internet. Divinity students may choose to pursue a Ph.D. in Comm with an emphasis in Global Evangelization, also via Internet. Two 10-month programs are available: The Master Teacher Program (M.Ed.) and the Ministries and Human Services Program (M.A. in Couns).

**See ads on pages 38, 43, 44, 50, 53, 58.
Circle #078, 079, 080, 081, 082, 083.**

Roberts Wesleyan College — 2301 Westside Dr., Rochester, NY 14624. (800) 777-4792. Fax: (716) 594-6585. Attn: O.A.G.E.. Founded in 1866, Roberts Wesleyan College is a Christian, independent, coeducational liberal arts college. Situated in suburban Rochester, one of America's most progressive cities, Roberts has an enrollment of 1,200 students. As mentors and teachers, faculty seek to provide students with moral and spiritual foundations for personal wholeness as well as a strong academic foundation for professional success. Roberts' service-minded approach is reflected in its two graduate degree programs, Master of Social Work (M.S.W.) and Master of Education (M.Ed.), designed around specific community needs.

See ad on page 55. Circle #084.

Seminary of the East — 275 Commerce Dr., Ste. 314, Fort Washington, PA 19034. (800) 644-8208. Serving over 20 denominations; 125 students; Fac Ft 10, Pt 16. Teaching centers in New England, New York City and Philadelphia. Degree offered: M.Div; also Christian Leadership Institute program (New England only). All students participate in a church or parachurch ministry internship during their entire program of study and are supervised by

pastoral and lay mentors. Program is based on adult education principles with classes 1 day/wk. Program of study allows students to remain in active ministry roles while attending seminary. Strong emphasis on spiritual formation and ministry skills development.

Trinity Episcopal School for Ministry — 111 Eleventh St., Ambridge, PA 15003. (412) 266-3838. Fax: (412) 266-4716. Costs: \$4,500/yr. Dedicated to "equipping the saints for the work of ministry," Trinity integrates academics, field work and an intentional Christian community to train students to bring others to a new and deeper life in Christ and to minister wherever God calls them. Trinity offers the M.Div., M.A.R. and M.A.M.E. (with concentrations in Miss & Evang and Yth Min) degrees, the M.Div. combined with an M.A. in counseling from Geneva College, and Dipl programs in Basic Christian St, Miss, Evang and Anglican Studies. Experienced missionaries in Trinity's Stanway Institute for World Mission and Evangelism train students to be missionaries and evangelists. Trinity is an accredited Episcopal seminary, though welcoming students from other traditions. **See ad on page 40. Circle #087.**

Trinity Lutheran Seminary — 2199 E. Main St., Columbus, OH 43209-2334. (614) 235-4136. Denom: Evangelical Lutheran Church in America; 259 students; Ratio 1:11; Lib: 115,000 vols. Costs: \$144/cr hr.

Westminster Theological Seminary — P.O. Box 27009, Philadelphia, PA 19118. (800) 626-8599. Denom: Independent; 550 students; Ratio 1:25; Lib: 120,000+ vols. Costs: \$285/cr hr.

See ads on pages 17, 23. Circle #093, 094.

Yale Divinity School — 409 Prospect St., New Haven, CT 06511. (203) 432-5360. Denom: Interdenom; 370 students; Ratio 1:12; Lib: 385,000 vols. Costs: \$11,800/yr tu.

SOUTHEAST

Andrew Jackson University — 10 Old Montgomery Hwy., Birmingham, AL 35209. (800) 429-9300. Denom: Baptist; 300 students; Ratio 1:4. Costs: \$68/cr hr, undergrad; \$98/cr hr, graduate.

Beeson Divinity School — Samford University, Birmingham, AL 35229-2252. (800) 888-8266. 175 students; Ratio 1:9; Lib: theological holdings, 38,000 vols; total 762,867 vols. Tu: \$1,500/sem. Entr req: B.A. or B.S. Beeson Divinity School is an evangelical, interdenominational institution offering the M.Div., M.T.S. and D.Min. degrees. Beeson's setting, a Christian university campus, also affords students the opportunity to pursue Joint Degree Programs such as M.Div.-M.B.A. and M.Div.-M.Mus. **See ad on page 9. Circle #010.**

Bethany Bible College and Theological Seminary — 2573 Hodgesville Rd., P.O. Box 1944, Dothan, AL 36302. (334) 793-3189. Baptist in identification, Trans-denominational in student body. Bethany offers external, off-campus degree programs leading to either a Bachelor's, Master's or Doctoral degree in Bib, Min, Religious Ed, Theo or Christian Couns. Bethany is especially suited for pastors, evangelists, missionaries and full-time Christian workers. Bethany is committed to the inerrancy and infallibility of the Word of God.

Courses are offered in both English and Korean languages. You may study off-campus, or on-line via your computer.

See ad on page 16. Circle #012.

Bob Jones University — Greenville, SC 29614. (800) BJ-AND-ME. Denom: Nondenom. Costs: Tu \$2,370/sem; r&b \$1,890/sem. Seminary degrees offered include: M.Min., Specialist in Min., M.Div., M.A. (with 6 majs), D.Min., Ph.D. (4 majs). Other graduate degrees offered include M.A. in Fine Arts, M.Mus in 5 majs, M.S. (5 majs), M.A.T. (10 majs), M.Ed. (8 majs), Specialist in Ed. (11 majs) and Ed.D. (3 majors). Classes held spring, summer and fall, with some 4-wk/yr accelerated programs avail, including video and correspondence courses. Extended payment plan avail. "Stands without apology for the old-time religion and the absolute authority of the Bible."

See ad on page 4. Circle #019.

Carson-Newman Graduate School — CNC Box 72013, Jefferson City, TN 37760. (615) 471-3460. MASTER A WORLD OF OPPORTUNITY AT CARSON-NEWMAN COLLEGE. In its 1995 Best Colleges guide, *U.S. News and World Report* ranked Carson-Newman College among the top 10 liberal arts colleges in the South, as well as one of the "best values" and "most efficient schools." Located amid the picturesque setting of the Great Smoky Mountains, this church-related liberal arts college is committed to preparing individuals for meaningful service. In 1987, Carson-Newman initiated its first graduate program in Education. Today, a record number of students are pursuing one of the college's four fully-accredited graduate degrees—M.Ed., M.A. in Teaching, M.Ed. in School Couns and M.A. in TESL.

See ad on page 46. Circle #024.

Christian Life School of Theology and Seminary — 663 Middle Rd., Fayetteville, NC 28301. (910) 323-2970. Denom: Interdenom; 200 students. Costs: Tu \$1,000/yr.

Columbia Biblical Seminary — P.O. Box 3122, Columbia, SC 29230. (800) 777-2227. E-Mail: CAVS63A@Prodigy.com. Established 1923, multid denominational. Flexible, balanced training for college graduates with or without Bible background, and advanced studies for Christian workers. Tu: \$3,770/sem. One-yr Bib Certif, M.Div. in Past Leadership, Miss, Urb Ch Planting and Chr Ed, M.Div., M.A.C.E. and M.E.v. have emphases available in Bib Couns, Yth Min, et al. M.A. also in TEFL, Couns, Miss, Intercultural St, NT (Greek), OT (Hebrew) and Bib. Bible college degrees also in M.Ed. and M.A.T. Distinctives: Inerrancy of Scripture, academic excellence, evangelical unity, world evangelization, authentic Christian living and total life training—spiritual formation, academics, ministry skills development. Scenic 400-acre campus, 7 miles from historic state capital in affordable SC. Motto: "To Know Him and to Make Him Known." External studies available through independent distance learning and US and international sites. Summer studies and Winterim short courses also avail. **See ad on page 27. Circle #027.**

Covenant College — Lookout Mountain, GA 30750. (800) 677-3626. Fax: (706) 820-0672. E-mail: dodson@covenant.edu. Denom: Presbyterian Church in America; 48 students; Ratio 1:10. Costs: \$202/cr hr.

Cranmer Seminary — P.O. Box 329, Statesville, NC 28687. (704) 873-8365. Denom: Anglican Orthodox; 12 students; Ratio 1:12; Lib: 8,000 vols. Costs: \$50/cr hr.

David Lipscomb University — 3901 Granny White Pike, Nashville, TN 37204-3951. (800) 333-4358, ext. 2451. Fax: (615) 269-1808. Lipscomb is a small liberal arts university offering the M.A. and M.A.R. degrees. These 30-semester degrees in Bib Exegesis are built upon a base of Bible and biblical languages. Students must complete course work in the various genres of biblical literature. They may choose electives from related fields of interest (Couns, Bib Backgrounds, Preaching, Yth Ministry, Campus Min, Ch Hist, Greek, Hebrew, Phil and Theo). Lipscomb University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award Bachelors' and Masters' degrees.

Eastern Mennonite Seminary — Harrisonburg, VA 22801-2462. (703) 432-4000. Eastern Mennonite Seminary is located in the heart of the scenic and historic Shenandoah Valley of Virginia. Situated in Harrisonburg, a city of 31,500 people, EMS is fronted on the east by the Massanutten and Blue Ridge mountain ranges. To the west lie the Alleghenies. With a 2-hr drive, one reaches Washington, DC or Richmond, VA. A graduate theological school of the Mennonite Church, EMS is committed to preparing persons for Christian ministry by offering a variety of academic programs. The educational philosophy is rooted in the Christian tradition as understood from the Anabaptist-Mennonite believers' church perspective.

See ad on page 6. Circle #034.

Emmanuel School of Religion — One Walker Dr., Johnson City, TN 37601. (800) 933-3771. Denom: Nondenom. 228 students; Fac Ft 11, Pt 10, Ratio 1:10; Lib.: 102,000 vols (90,000 books, 12,000 microform vols). Costs: \$150/sem hr. Degrees offered: M.A.R., M.Div., M.Div. with concentration, M.Div. in Urb Min, D.Min. Concentrations: OT, NT, Bib Languages, Christian Doctrine, Past Theo, Ch Hist, Chr Ed, Preaching, Church Admin, World Mission and Evang. Entr req: B.A. or B.S. for Masters' degrees; M.Div. or equivalent for Doctorate. Financial Aid: scholarships, Stafford loans, college work-study. Accredited by ATS and SACS. **See ad on page 40. Circle #037.**

Gardner-Webb University School of Divinity — P.O. Box 997, Boiling Springs, NC 28017. (800) 619-3761. Fax: (704) 434-4329. Degree offered: M.Div. Concentrated Focus Areas: Bib St, Couns, Historical/Theological St, Past Chr, Religious Ed. Scholarships and grants avail for full-time and part-time students. Gardner-Webb University is a coeducational, residential church-related university on a beautiful 200-acre campus in the foothills of the Blue Ridge Mountains. The metropolitan areas of Charlotte, NC, and Spartanburg, Greenville, SC, are within an hour's drive. The GWU School of Divinity stands in the mainstream of Baptist tradition. Our flexible scheduling and affordable tuition combine to meet the changing needs of today's student/minister.

Harding University Graduate School of Religion — 1000 Cherry Rd., Memphis, TN 38117. (901) 761-1356, (800) 680-0809. Denom: Church of Christ; 211 students; Ratio 1:10; Lib: 105,000 vols. Costs: \$221.50/cr hr.

Immanuel Bible College and Baptist Theological Seminary — Main campus: 195 Fisher Rd., Sharpsburg, GA. 30277. Mailing address: P.O. Box 2667, Peachtree City, GA 30269. Enrollment services (800) IMANUEL or (770) 253-167. Fax: (770) 254-0890. External tu \$95/sem cr hr. B.A. or equiv req. IBS offers M.M., M.Div., Th.M., M.R.E., D.Min., Ph.D. in Bibl St. Also, Master's and Doctorate in Evangelism, M.Miss. with majs in

Missiology, Evang, Bib, Chr Ed and Theo (special missiology and crusade evangelism practicum for home and foreign operations required in these concentrations.) Campus or external classes available; over 2,000 alumni worldwide. IBS philosophy: "No society rises above its theology and our program is education for eternity." IBS has a Great Commission commitment to world evangelism and biblical theological education. Dependable inerrancy since 1951.

Knox Theological Seminary — Fort Lauderdale, FL campus: (800) 344-KNOX (5669); Colorado Springs, CO campus: (800) 554-KNOX (5669). Knox Theological Seminary combines the Reformed tradition of academic excellence with training and vision necessary for the servants of Christ in the 21st century. Sharing the Coral Ridge Presbyterian Church campus, Knox provides students with access to two worldwide ministries in Evangelism Explosion III International and the TV and radio outreach of D. James Kennedy, as well as the 7,000-member church and nationally known Westminster Academy. Knox is offering the M.Div., M.A. in Bib & Theo St, M.A. in Religion & Society and Th.M., as well as the practical D.Min. degree. At its new campus in Colorado Springs, the M.Div. is offered with an emphasis in Church Planting. Costs: Master's \$150/sem hr/ \$3,600/yr; Doctoral \$160/sem hr/ \$1,920/yr. The Doctor of Ministry program is on a short-term block schedule (1-2 wks each), avail during summer and winter at both campuses, as well as in Hamilton, ON, Canada.

See ad on page 22. Circle #056.

Logos Christian College & Graduate Schools — External Studies Program, 1251 Fromage Way, Jacksonville, FL 32225. (904) 721-8138. Denom: Interdenom.; 850 students. Costs: \$75/cr hr.

Luther Rice Seminary — 3038 Evans Mill Rd., Lithonia, GA 30038. (800) 442-1577. Denom: Baptist; 2,350 students; Lib: 39,000 combined vols. Costs: \$98/cr hr.

Mid-America Baptist Theological Seminary — 2216 Germantown Rd., Germantown, TN 38138. (800) 968-4508. Denom: Baptist; 390 students, Ratio 1:14; Lib: 133,055 vols. Costs: \$50/cr hr.

Milligan College — Box 309, Milligan College, TN 37682. (615) 461-8745. Lib: 125,000 vols. A Christian liberal arts college located in scenic northeast Tennessee, Milligan offers an M.Ed. degree both for persons who desire initial teacher licensing and for licensed teachers. Graduate teacher licensing programs are offered in Elem. and Secondary Ed. The M.Ed. program is a 15-month curriculum costing \$138/cr hr. Milligan is accredited by the Southern Association of Colleges and Schools. The preservice component of the M.Ed. degree is accredited by the National Council for the Accreditation of Teacher Education.

Palm Beach Atlantic College — P.O. Box 24708, W. Palm Beach, FL 33416-4708. (800) 238-3998. PBA is a private, liberal arts college in the Christian tradition, accredited by the Southern Association of Colleges and Schools to award bachelor's and master's degrees. The M.S. in Couns Psych consists of three tracks, all in evening schedule: Marriage and Family Therapy (35 sem cr hrs), Mental Health Couns (35 sem cr hrs) and School Guidance Couns (32 sem cr hrs). Tu: \$250/credit. The program is designed to train students in counseling from a Christian perspective, providing both biblical and intellectual foundations for understanding and studying human nature in its

spiritual, contextual, cognitive, behavioral, emotional and institutional expressions. "Enlightening Minds, Enriching Souls, Extending Hands."

Pensacola Christian College — Pensacola, FL 32523. (800) PCC-INFO. PCC has a "Biblicist" approach stressing the content of Scripture. 300 students; Lib: 120,000 vols. Costs: Summer program tu \$92/cr hr, r&bd \$98/wk; Fall/Spring program tu \$92/cr hr, r&bd \$1,400/sem. Degrees offered: M.A. in Bib Exposition or Bib St (2 summers/ 3 summers/11 mos [June-May] or 5-day sessions in Jan., May, Aug., with pre-session and post-session studies); Ph.D. in Bib St (4 summers of course work). Also avail: M.S. in Ed and Ed. D.—Ed Admin, Elem Ed, Sec Ed (summers and year-round); M.S. in Engl Ed, Hist. Ed and Math Ed (summers and year-round); M.S. in Mus, Mus Ed, Speech Ed and Interpretive Speech (year-round); M.A. in Sacred Mus (4 summers). Master's degrees are a minimum of 30-33 crs; Doctoral degrees are a minimum of 60 crs beyond the Master's degree.

See ad on page 73. Circle #070.

Psychological Studies Institute — 2055 Mt. Paran Rd., N.W., Atlanta, GA 30327. (404) 233-3949. Denom: Nondenom; 89 students.

Reformed Theological Seminary — Jackson, MS campus: (800) 543-2703; Orlando, FL campus: (800) 752-4382; Charlotte, NC campus: (800) 755-2429. Denom: Interdenom. RTS is an independent evangelical institution in the Reformed tradition, offering Master's and Doctoral programs in Bib & Theo St, Ch Hist, Apologetics, Past Leadership, Missiology, Church Planting, Couns, Marriage & Family Therapy and Chr Ed. Costs: Master's \$180/sem hr/ \$5,040/yr; Doctorate \$190/sem hr/ \$2,280/yr. Entr req: for Master's, B.A.; for Doctoral, M.Div. Degrees offered: M.Div., M.Div. in Chr Educ, M.Div. in Couns, M.Div. in Miss, M.A.B.S., M.A. in Chr Ed, M.A. in Couns, M.A. in Marriage and Family Therapy, M.A. in Miss, M.A. in Theo St, Th.M., D.Min., D.Min. in Miss, D.Miss., Certif in Bib, Theo, or Miss, M.Div. Dipl. External education courses are graduate level and applicable toward an M.A. or M.Div. Short-term courses (1-2 wks each) avail during summer (June-Aug.) and winter (Jan.). M.A., M.Div. and/or D.Min. courses available in 7 locations: Jackson, MS; Orlando, FL; Charlotte, NC; Los Angeles, CA; Washington, DC; Vienna, Austria; Budapest, Hungary.

See ads on pages 1, 64. Circle #074, 075.

Southern Evangelical Seminary — 5801 Pineville-Matthews Rd., Charlotte, NC 28226-3447. (704) 543-9475. Denom: Interdenom; 125 students; Ratio 1:10; Lib: 10,000 vols. Costs: \$110/cr hr.

South Florida Bible College and Theological Seminary — 747 S. Federal Hwy., Deerfield Beach, FL 33441. (800) 432-1926. Denom: Interdenom. 126 students; Fac 16. Tu: resident \$80-\$150/cr hr; external \$90-\$105/cr hr (external prices include textbooks). Degree programs: A.A., B.A., M.A., M.R.E., M.S., M.Div., S.T.M., D.R.E., D.Min., Ph.D., Th.D. SFBC&TS offers a conservative evangelical degree program with majors in Chr Ed, Theo, Bib St, Christian Couns and Psych. Each of our majors incorporates sound doctrine and a solid biblical foundation. We are members with Florida Assoc. of Christian Counselors and Therapists, and our graduates in the fields of Couns and Psych are able to be licensed by FACCT. We also offer CE credits in Psych. SFBC&TS qualifies for the G.I. Bill. Accredited by the American Federation of Christian Colleges and Schools.

St. Petersburg Theological Seminary — 6550 Mango Ave. S., St. Petersburg, FL 33707.

(813) 345-7022. Denom: Interdenom; 86 students, Ratio 1:4; Lib: 15,000 vols. Costs: \$50/cr hr.

Stephen Olford Center for Biblical Preaching — P.O. Box 757800, Memphis, TN 38175-7800. (901) 757-7977. Denom: Nondenom; 50 students, Ratio 1:10.



Anderson School of Theology — 1100 E. Fifth St., Anderson, IN 46012. (317) 641-4030. Denom: Church of God; 120 students—95 (M), 25 (F); Fac Ft 12, Pt 12; Lib 200,000+ vols. Costs: \$6,350/yr, financial aid avail. Degree req: Bachelor's; Degrees offered: M.Div., D.Min., M.R.E., M.A. Part of Anderson University. Affiliation with SCUPE. Accredited by ATS and North Central. Campus set: suburban.

See ad on page 7. Circle #004.

Andrews University — Berrien Springs, MI 49104. (800) 253-2874. Denom: Seventh-Day Adventist; 425 students, Ratio 1:13; Lib: 1,000,000 vols. Costs: \$239/cr hr.

Asbury Theological Seminary — 204 N. Lexington Ave., Wilmore, KY 40390. (800) 2-ASBURY, (606) 858-3581. Ratio 1:14. Lib: 193,000 vols. Costs: \$226/cr hr. Nondenominational graduate school of Theo, Miss and Evang. Asbury's enrollment exceeds 1,000 students representing nearly 60 denominations.

See ad on page 37. Circle #005.

Associated Mennonite Biblical Seminary — 3003 Benham Ave., Elkhart, IN 46517-1999. (219) 295-3726. E-mail: GOAMBS@aol.com. AMBS builds on its Anabaptist heritage to offer a strong blend of academics and practical training. Students receive practical formation for ministry in a community setting with Christians from around the world. Located in a small city, AMBS offers generous financial aid, student housing and on-campus child care. Three degree programs offer flexible plans of study for students interested in Past Min, Past Couns, Christian Spirituality, Chr Ed, Ch Hist, Theo St, Bib St, Miss & Evang and Peace Studies. Alumni go on to ministry positions throughout the church. AMBS is fully accredited by the Association of Theological Schools.

Augustana College — 2001 S. Summit Ave., Sioux Falls, SD 57197-0001. (800) 727-2844. Denom: Evangelical Lutheran Church in America; 1,700 students, Ratio 1:14; Lib: 230,000 vols. Cost: \$200/cr hr.

Berean College of the Assemblies of God — 1445 Boonville Ave., Springfield, MO 65802. (800) 443-1083. Berean College offers distance education courses leading to an Adult Ed Dipl, A.A. degree, B.A. degree or M.A. in Bib, Ministerial St, Chr Ed, Christian Couns and more. Enroll at any time and study at your own pace. Accredited by the Accrediting Commission of the Distance Education and Training Council. Tu: \$20/course—institute level; \$69/cr—degree level; \$129/cr—graduate level. Degree courses approved for V.A. benefits. Call (800) 443-1083.

See ad on page 49. Circle #011.

Bethany Theological Seminary — 615 National Rd. W., Richmond, IN 47374-4095. (800) 432-1377. Church of the Brethren seminary offering M.Div., M.A.Th. and Certif programs. A strong

emphasis in Peace Studies. All denominations welcome. Night courses, weekend and 2-wk intensives enhance practical academic theological education. Accredited by American Association of Theological Schools. **See ad on page 20. Circle #013.**

Bethel College — 1001 W. McKinley Ave., Mishawaka, IN 46545. (800) 422-4101. Denom: Missionary Church; 1,200 students, Ratio 1:18; Lib: 72,620 vols. Costs: \$255/cr hr.

Bethel Theological Seminary — 3949 Bethel Dr., St. Paul, MN 55112. (800) 255-8706. Denom: Baptist General Conference; 415 (M), 99 (F) students; Fac Ft 24, Pt 27, Ratio 1:18, Lib: 150,000 vols. Costs: \$7,140/yr tu, \$285-\$595/mo. housing (apt), \$15/yr fees. Degree req: B.A. or B.S.; Degrees offered: M.A.T.S., M.A.C.E., M.Div., D.Min. Maj: Bib St & Theo, Chr Ed, Ch Grow, Ch Hist & Theo, Cr Cul Min, Past Cr, Pr & Wor. Serv Wk req: Field ed internship. Spec areas of int: Dom Miss Fld Wk, For Miss Fld Wk, Urb Min, Yth Min. Campus set: suburban. Extension campus in San Diego.

See ads on pages 19, 39. Circle #014, 015.

Calvary Theological Seminary — 15800 Calvary Rd., Kansas City, MO 64147-1341. (800) 326-3960. Denom: Independent. Costs: \$145/cr hr. Resident and modular programs. The faculty of Calvary Theological Seminary is committed to training students for the highest level of service which God enables, being concerned that students develop a commitment to and capability for serving the body of Christ for the glory of God. The seminary's commitment is to aid students in sharpening the tools for a more effective ministry. For this commitment, Calvary Theological Seminary brings together faculty of the highest caliber along with well-qualified adjunct faculty who are involved in effective contemporary ministries. They know and understand the complexities of contemporary ministry and how to prepare students to minister effectively.

See ad on page 26. Circle #021.

Calvin Theological Seminary — 3233 Burton St. S.E., Grand Rapids, MI 49546. (800) 388-6034. Denom: Christian Reformed Church; 260 students—220 (M), 40 (F); Fac Ft 25, Pt 7; Lib 450,000+ vols. Costs: \$101/qtr hr cr. Degree req: undergraduate degree. Degrees offered: M.A. Ed Min, M.A. Ed Min-Yth Min, M.A. Miss & Ch Grow, M.Div.; M.T.S.; Th.M. (OT, NT, Ch Hist, Syst Theo, Philosophical & Moral Theo, Past Theo, Missiology); Ph.D. (Syst & Historical Theo). Campus set: suburban; shares campus with Calvin College.

See ad on page 21. Circle #022.

Central Baptist Theological Seminary — 741 N. 31st St., Kansas City, KS 66102. (800) 677-CBTS, (913) 371-5313. Founded in 1901, Central Seminary is affiliated with the American Baptist Churches in the USA and in full support of the Cooperative Baptist Fellowship. Studies include the M.Div. and M.A.R.S. degrees and a Dipl in Theo St. Courses in Bib Languages, Christian Ethics, Worship, Evang & Ch Grow, Past Cr, Missiology and Church Music enhance core theological studies. Students experience diversity in the student body and faculty, and a commitment to Baptist heritage and academic excellence. Greater Kansas City offers opportunities for educational and cultural events, as well as sports and employment. On-campus housing and financial aid avail.

See ad on page 8. Circle #025.

Christian Theological Seminary — 1000 W. 42nd St., Box 8267, Indianapolis, IN 46208. (317) 931-2300. Fax: (317) 923-1961. Admissions e-mail: kleiman@butler.edu. Denom: Christian Church (Disciples of Christ). An ecumenical

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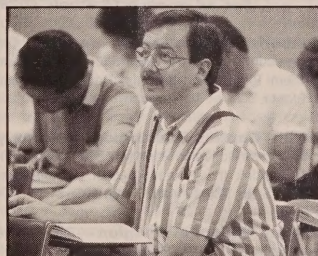
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PCC does not discriminate on the basis of race, color, and national or ethnic origin.

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seminary committed to nurturing strong leaders for congregations. 350 students, Fa 21. Tu: \$189/sem hr. Generous scholarships with stipends available. On-campus housing optional. Fields of study: Bib, Ch Hist, Theo, Christianity & Culture, Past Theo and Psych, Chr Min. Degrees offered: M.Div., M.A. Ch Mus, M.A. Chr Ed, M.T.S., M.A.P.C., M.A. Marriage and Family Therapy, M.A. Sacred Theo, D.Min. Dynamic program exploring intersections of religion and the arts, empowering worship and creative pastoral ministry.

Concordia University Wisconsin - Graduate Schools — 12800 N. Lake Shore Dr., Mequon, WI 53097. (414) 243-4248. Denom: Lutheran Church-Missouri Synod; 497 students, Ratio 1:10; Lib: 175,000 vols. Costs: \$200/cr hr.

Covenant Theological Seminary — 12330 Conway Rd., St. Louis, MO 63141. (800) 264-8064. Denom: Presbyterian Church in America. 722 students, Ratio 1:19. Costs: Tu \$192/cr hr, \$5,632/yr; \$40 fees; Housing: Dorm \$662-\$911/sem, Family apt. \$448-\$520/mo. Degree req: Bachelor's. Degrees offered: M.A., M.A.C., M.Div., Th.M., D.Min., Grad. Certif. Special programs: Francis Schaeffer Institute. Concentrations: Christianity and Contemporary Culture, Bib Couns, Ch Planting. Schedule: Semester w/Jan, interim; day and evening programs. Campus set: suburban. **See ad on page 15. Circle #028.**

Cumberland College — College Station Dr., Williamsburg, KY 40769. (606) 549-2200. Denom: Southern Baptist; 65 students, Ratio 1:10. Cost: \$170/cr hr.

Detroit Baptist Theological Seminary — 4801 Allen Rd., Allen Park, MI 48101. (800) 866-0111; Denom: Independent Baptist; 88 students; Ratio 1:15; Lib: 23,000 vols. Costs: \$95/cr hr.

Earlham School of Religion — 228 College Ave., Richmond, IN 47374. (800) 432-1377. A seminary whose purpose is to prepare persons for leadership among the Religious Society of Friends and the wider church. M.Div., M.A., M.Min. degrees and 1-yr Theological Reflection Year program. Excellent programs in Spirituality, Peace & Justice, Past Couns, Quaker St, Women's Issues, Writing for the Religious Market. Dedicated faculty.

Evangelical Theological Seminary — P.O. Box 559 (304 Elm St.), Dixon, MO 65459-0559. (314) 759-6238. Denom: United Full Gospel Church; 1,000 students; Lib: 22,000 vols. Costs: \$50/cr hr. External studies only.

Freeland Bible College & Seminary — HC 81 Box 9462, Cassville, MO 65625. (417) 271-3627. Denom: Unaffiliated; 1,300 students; Lib: 2300 vols. Costs: contribution basis.

Garrett-Evangelical Theological Seminary — 2121 Sheridan Rd., Evanston, IL 60201. (708) 866-3945. Denom: United Methodist; 517 students.

Grand Rapids Baptist Seminary — 1001 E. Beltline, N.E., Grand Rapids, MI 49505. (800) 697-1133. Denom: Regular Baptist; 200 students; Fac Ft 7, Pt 6, Ratio 1:14. Costs: Tu \$205/cr hr, Fees \$102/sem. Service wk req. Entr req: B.A. or equiv; GRE test for Th.M. and D.Min. programs upon request. Degrees offered: M.Div., M.R.E., M.T.S., Th.M., D.Min. Housing: on-campus apts. Extension and/or Continuing Ed degree programs available at Master's and Doctoral levels in Miss, Past St, Chr Ed and Christian School Admin. Delivered by audio cassette, independent study

and 2-wk summer sessions on campus. International satellite sites in 5 Asian countries. Campus set: suburban. **See ads on pages 20, 23, 62. Circle #049, 050, 051.**

Honey Rock Camp—Wheaton College — Wheaton, IL 60187. (800) 325-8718. Wheaton Graduate School's Wilderness Learning Center. The Wilderness Learning Center at Honey Rock Camp has been preparing future leaders for camping-related ministries worldwide since 1951. Receive graduate credit while gaining invaluable experience in all areas of camp and youth ministries. Our classroom is the great Northwoods of WI, MI, MN and Canada. Options vary in length, credit available, specialized skills taught and focus of experience. Programs include: *Wilderness Learning Seminars*: 9 & 16 days, 4 cr hrs. *Summer Semester Leadership Programs*: 12 wks, 8-14 cr hrs. *9-month Leadership Practicum*: Dec.-Aug. yearly, 6-20 cr hrs. *Master of Arts with Camping Concentration*: Chr Ed and Miss. **See ad on page 66. Circle #052.**

Huntington College Graduate School of Christian Ministries — A Center for the Development and Renewal of Ministry. 2303 College Ave., Huntington, IN 46750. (800) 642-5493. E-Mail: pletters@huncol.edu. Denom: Church of the United Brethren in Christ. Costs: \$185/sem hr. Degrees offered: Master of Christian Min; Master of Ed Min; Master of Yth Min; Dipl in Past Leadership. 23 yrs of providing in-ministry education. Accredited by the North Central Association of Colleges and Schools. Evangelical in faith, biblical in theology, irenic in spirit, compassionate in ministry and practical in service. Committed to personal integrity, professional competence and the ministry of the church.

Indiana Wesleyan University — 4201 S. Washington St., Marion, IN 46953. (317) 677-2995, (800) 332-6901. IWU offers graduate degrees in Business, Couns, Ed, Nursing and Religion. The M.A. in counseling is seeking CACREP accreditation from the American Counseling Association in two separate concentrations: Community Couns and Marriage and Family Couns. Each concentration qualifies the graduate to sit for the National Board of Certified Counselor (NBCC) exam to become a National Certified Counselor (NCC). The degree may also be applied to state certification (Indiana). For more information contact Dr. Jerry E. Davis, Director of the Graduate Counseling Program at (317) 677-2995 or (800) 332-6901. **See ad on page 55. Circle #053.**

Lael College & Graduate School — 3721 St. Bridget, St. Anne, MO 63074. (800) 321-LAEL or (314) 426-7000. Denom: Interdenom. "Lael" is a Hebrew word meaning "Belonging to God." Lael has operated a Christian Counseling Center for 25 yrs and teaches that "Psychology knows all the problems; Jesus Christ knows all the answers." Lael College and Graduate School is a conservative, evangelical, interdenominational school believing in the inerrancy of the Scriptures. Call today for a free catalog and financial aid application. You will be thrilled at the academic and biblical content of our courses. Transfer in your previously earned college credits or approved CEUs. Lael is approved for federal Title IV grants, veterans' benefits and vocational rehabilitation assistance. If you can't come to Lael, we'll mail Lael to you.

Lincoln Christian Seminary — 100 Camps View Dr., Lincoln, IL 62656. (217) 732-3168. Denom: Nondenom; 280 students; Fac: Ft 11, Pt 15; Lib: 125,000 vols. Costs: Tu \$150/cr hr; Married Housing \$215-\$275/mo. Degrees: M.Div.,

M.A. Choose one of 15 maj: NT, OT, Preaching, Contemporary Theo, Apologetics, Ch Hist-Hist Theo, World Miss-Ch Grow, Chr Ed, Past Cr & Couns, Multiple-Staff Ministry; M.A.C.M. prepares students for clinical counseling practice. New programs in Linguistics for Bib Translation (with P.B.T.), Church Planting-Mentorship, Urb Miss and Muslim Min. LCS attracts a diversity of evangelical people who desire to think, act and minister according to biblical precedents to the end that Jesus might be proclaimed to all people groups. Lincoln is known for faculty and graduates who are outstanding scholars, leaders, preachers and evangelists. **See ad on page 5. Circle #057.**

Louisville Presbyterian Theological Seminary — 1044 Alta Vista Rd., Louisville, KY 40205. (800) 264-1839, (502) 895-3411. Fax: (502) 895-1096. 250 students. The purpose of Louisville Presbyterian Theological Seminary is to serve the church and the world by educating men and women for participation in the continuing ministry of Jesus Christ. We offer diverse programs, hands-on field education, and a substantial financial aid program which helps support you while you learn. We offer you a community of academic challenge, strong biblical foundations, theological dialogue and spiritual formation. We offer M.Div., M.A.C.E., M.A.R., M.A. Marriage and Family Therapy (AAMFT accredited), Th.M. and D.Min. to prepare you for diverse ministry.

Lutheran Brethren Seminary — 815 Vernon Ave. W., Fergus Falls, MN 56537. (218) 739-3375. Lutheran Brethren Seminary is the pastoral and missionary training institution of the Church of the Lutheran Brethren. Founded in 1903 and committed to an inspired, inerrant and authoritative Scripture. The Lutheran Brethren Seminary offers two 3-yr pastoral training programs: the Dipl in Theo and the M.Div. A 2-yr degree, the M.A.R., is also available for personal enrichment and lay ministry. Students are trained in the traditional disciplines of Bible and Exegesis, Syst Theo, Ch Hist and the arts and skills of practical ministry. Three semesters of field education are required. Catalog sent upon request.

Luther Seminary — 2481 Como Ave., St. Paul, MN 55108. (800) LUTHER-3. Denom: Evangelical Lutheran Church in America; 800 students, Ratio 1:10; Lib: 225,000+ vols. Costs: \$160/cr hr.

Mid-America Reformed Seminary — 229 Seminary Dr., Dyer, IA 46311. (219) 864-2400. Serving confessionally Reformed and Presbyterian churches and students. Doctrinal position: Three Forms of Unity and Westminster Standards. Ratio 1:5. Tu: \$1,200/yr for full-time student. Degrees offered include M.Div. (B.A. req) and Theological Dipl (for students with limited undergraduate preparation). Our program emphasizes solid grounding in Bible exegesis, Reformed theology and practical ministry with the goal of producing self-consciously Reformed church leaders. Ministerial Apprenticeship program where students are apprenticed to experienced pastors for development of gifts and ministry skills. Also, an offering of courses in pastoral training and elder/deacon preparation is available on videotape.

Moody Bible Institute Graduate School — 820 N. LaSalle, Chicago, IL 60610. (800) 333-3139. 400 students; Lib: 140,000 vols. Costs: \$95/cr hr. Degrees offered: M.A.Min. (Entr req: Bachelor's degree, 20 hrs of Bib, 10 hrs of Theo; 2 yrs of ministry experience)—36-hr program, 6 yr max, modular scheduling requiring 1 mo of reading, 1 wk of on-campus lecture, 3-mo follow-up project; M.A.B.S. (Entr req: Bachelor's degree)—61-hr program, 2

ys traditional sem; 12 hrs of practical Field Ed; Graduate Studies Program (40-hr unit of the M.A.B.S.)—Miss courses and Bib and Theo requirements fulfill most mission board standards. Campus set: urban. Some on-campus housing.

See ad on page 47. Circle #059.

Nazarene Theological Seminary — 1700 E. Meyer Blvd., Kansas City, MO 64131, (816) 333-6254. Fax: (816) 333-6271. Denom: Church of the Nazarene. 260 students—83% M, 17% F. Ratio 1:16. Undergraduate degree req. Scholarships avail; write to Financial Aid Office. No campus housing, but assistance provided to locate housing and employment for student & spouse. Metropolitan setting provides local church involvement and ample opportunities for urban and cross-cultural ministries. Degrees offered: M.Div. (with emphases in Missiology, Religious Ed, Evang and Urb Min), M.R.E., M.A. in Missiology, D.Min. Certif and Dipl programs offered in Ch Planting, Lay Min, Cr Cul Min and Yth Min. Accredited by Association of Theological Schools.

See ad on page 18. Circle #061.

North American Baptist Seminary — 1525 S. Grange Ave., Sioux Falls, SD 57105. (800) 440-NABS. Denom: North American Baptist, serving 26 denominations; 275 students; low faculty-student ratio; Lib: 64,940 vols. Costs: Tu \$6,950/yr. Degree req: Bachelor's. Degrees offered: M.A., M.Div., D.Min.; Special degree programs offered: M.Div. in Bib & Theo, Chr Ed, Marriage & Family Therapy, Ch Mus, Rel St; Graduate Certif in Theo St. Concentrations: Cr Cul Min, Ch Planting, Yth Min, Evang, Bib Interpretation & Exposition, Family & Adult Min, Church Staff Min, Ch Mus Min. Chr Ed concentrations: Yth Min, Family & Adult Min, Church Staff Min, Evang, Ch Mus Min. Spiritual development is emphasized.

See ad on page 11. Circle #062.

North Park Theological Seminary — 3225 W. Foster Ave., Chicago, IL 60625. (312) 244-5530. Denom: Evangelical Covenant Church; 160 students; Fac Ft 14, Pt 2, Adjunct 6; Costs: Tu \$6,315/yr; Fees \$405/yr. Share campus facilities with North Park College. Financial aid available to all students. Degree programs include: M.Div with concentration in Chr Ed, Yth Min, Urb Min (SCUPE), Miss, Chaplaincy; M.A.C.E. with concentrations in Yth & Family, Adults, Christian Camping/Admin; M.A.T.S., thesis optional; D.Min in preaching. Also offer dual degrees in conjunction with North Park College including M.Div./M.B.A. and M.A.T.S./M.B.A. **See ads on pages 7, 57. Circle #063, 064.**

Northern Baptist Theological Seminary — 660 E. Butterfield Rd., Lombard, IL 60148. (708) 620-2100, (800) YES-NBTS. Denom: American Baptist; 420 students—68% M, 32% F; Fac Ft 11, Pt 32; Lib: 50,000 vols. Costs: \$165/cr hr; Room \$255-610/semester. Degrees offered: M.A., M.Div., D.Min. Fully accredited by ATS/NCACS. Specializations: Bib St, Historical-Theological St, Worship, Spirituality, Miss, Past Cr, Chr Ed, Preaching. NBTS is committed to balancing a rigorous academic program with the personal and spiritual formation of its students. Northern is a suburban campus with a richly diverse student population in gender and ethnic, cultural and international backgrounds. **See ad on page 22. Circle #065.**

SCUPE, Seminary Consortium for Urban Pastoral Education — 200 N. Michigan, Chicago, IL 60604. (312) 726-1200. Specialized urban ministry program designed to fit core curriculum of M.Div. or D.Min. degree. Integrated coursework, internship, practicum using

action-reflection educational model. May enroll full yr, quarters and individual courses. For students preparing for pastorate, missions, parachurch agencies. Accredited through 11 member schools. Also offers continuing education through workshops for pastors, lay leaders, denominational staff and agency personnel. Biennial Congress on Urban Ministry, drawing nearly 1,000 urban practitioners, offers a course for credit. Our campus is the city of Chicago. **See ad on page 70. Circle #085.**

Trinity College and Seminary — 4233 Medwel Dr., Newburgh, IN 47629-0717, (812) 858-6595, (800) 789-4777. Fax: (812) 858-6403. Trinity provides biblically-based undergraduate, graduate and post-graduate level theological and professional education for self-directed adult learners to enhance their service to the religious or global community. You can complete your degree either in our time-proven off-campus program or on-line through our private, world-wide, full-service forum on CompuServe. In either program, you can earn your degree through self-paced study without leaving your ministry or residency. And as a Trinity student, you will have access to our exclusive T-Delta CompuServe forum, the world's first full-service Bible college and seminary forum, which allows students, faculty and alumni to dialogue as members of the Trinity global community.

See ad on page 63. Circle #089.

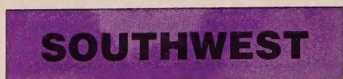
Trinity Evangelical Divinity School — Admissions Office, 2065 Half Day Rd., Deerfield, IL 60015, (708) 371-8000, (800) 345-TEDS. In the last 32 years, TEDS has grown into a world-renowned evangelical seminary. With over 2,000 graduate students on campus and at extension sites from 43 states and 40 countries, TEDS is one of the largest seminaries in the US. We have a strong commitment to biblical truth, believing in the inerrancy of Scripture, which is taught by evangelical scholars. Our location 25 miles north of downtown Chicago in the quiet suburb of Deerfield provides numerous opportunities for a variety of ministry experiences.

See ad on page 29. Circle #088.

Western Theological Seminary — 101 E. 13th St., Holland, MI 49423. (800) 392-8554. Denom: Reformed Church in America; Fac Ft 15, Pt 10; Lib: 100,000 vols. Costs: \$105/qtr or hr.

Wheaton College Graduate School — 501 College, Wheaton, IL 60187. (708) 752-5195, (800) 888-0141. Denom: Interdenom; 165(M), 181(F) students; Fac Ft 19, Ratio 1:14; Lib: 995,100 vols. Tu: \$7,440/yr (M.A. \$310/sem hr, Psy.D. \$400/sem hr). Degree req: B.A. or B.S.; Entr exams: GRE or MAT. Degrees offered: M.A. in Bib & Theo, Clinical Psych, Comm, Ed Min (Spec int areas: Church Min, Academic Careers, Camping Min, Cr Cul Ed), Evang, Miss/Intercultural Min (Spec int areas: Soviet & E. European St, Urb Min, Leadership, Certif in TESL); Interdisciplinary; Psy. D; Certif in Bib St avail. Extension courses avail; Internships avail in most programs. Fin. Aid avail: need-based grants & scholarships (esp. missionaries & international students).

See ads on pages 42, 54, 62. Circle #095, 096, 097.



Abilene Christian University — ACU Box 8108, Abilene, TX 79699-8108. (915) 674-2354. Denom: Church of Christ; 4,200 students; Ratio 1:15; Costs: Tu \$6,240; & rbd \$3,100; Fees \$68. Serv Wk voluntary. The Mission of Abilene Christian

University is to educate students for Christian service and leadership throughout the world. Overall, ACU offers 130 undergraduate degree programs, 30 Master's degree programs and one Doctorate. The College of Biblical and Family Studies (CBFS) has 26 faculty and one-fifth of ACU's student population. The faculty are committed to scholarship and ministry in a uniquely Christian atmosphere. Faculty work with students toward spiritual, social, intellectual and professional goals in numerous graduate programs. These degree programs (M.A., M.S., M.Miss., M.Div.) are complemented by the progressive tracks allowing a focus on Min and Leadership, Miss, Yth & Family Min, Religious Ed, Bib Languages, Ch Hist, OT/JNT St and Theo. The CBFS also offers degrees in Family Studies, Marriage & Family Therapy (accredited by AAMFT) and the D.Min.

Dallas Theological Seminary — 3909 Swiss Ave., Dallas, TX 75204. (800) 992-0998. Denom: Independent; 1,492 students; Ratio 1:19.5. Costs: Tu \$6,050; & rbd \$3,110. Serv wk req. Degrees: Th.M., M.A. (Maj: Bib Couns, Bib Exegesis and Linguistics, Bib St, Chr Ed, Corporate Chaplaincy, Cr Cul Min), Master of Sacred Theo. D.Min. (Min Leadership or Chr Ed), Ph.D. (Bib St or Theo St). **See ad on page 33. Circle #029.**

Faith Baptist College and Seminary — 300 S. Broadway, P.O. Drawer A, Church Point, LA 70525. (800) 684-6383. On-campus and external degree programs. Nationally based satellite campuses. 1,200 students. \$50-70/cr hr. Degrees offered: A.A. through Th.D. Founded in 1969. Accredited as an associate with AFCCS and certified by ACSI for higher education. A conservative, independent college with an interdenominational outreach. **See ad on page 24. Circle #039.**

Hardin-Simmons University — P.O. Box 16210, Abilene, TX 79698-6210. (915) 670-1298. Denom: Baptist; 275 students Ratio 1:17; Lib: 194,000 vols. Costs: \$230/cr hr.

ICI University — 6300 N. Belt Line Rd., Irving, TX 75063. (800) 444-0424. Denom: Assemblies of God; 9,200 students, Ratio 1:37; Lib: 17,000 combined vols. Costs: \$69/cr hr.

Louisiana Baptist University — 2835 Hollywood Ave., Shreveport, LA 71108. (318) 635-5110. Fax: (318) 635-5126. E-mail: LBU 102516.3046@compuserve.com. Cost: \$70/cr hr; may be set up in interest-free monthly payments. LBU offers a quality off-campus program in Bib, Business Admin, Couns and Professional Chr Ed. Founded in 1973, the university has among its graduates outstanding religious and business leaders not only in the US but in several foreign countries. Degree programs: B.A., M.A., D.Min., Th.D. and Ph.D. Outstanding full-time and adjunct faculty to assist the student. Primary method of study is through course syllabi, augmented by required research papers.

Lubbock Christian University — 5601 19th St., Lubbock, TX 79407-2099. (806) 796-8800. Fax: (806) 796-8917. Contact: Dr. Charles Stephenson. The Graduate Biblical Studies Program at Lubbock Christian University offers the M.S. in Bib and Min and the M.A. in NT. The M.S. is a 36-hr non-thesis degree for the person who has an accredited bachelor's degree in any field. A minimum grade point average of 2.75 or an acceptable score on the GRE is required for acceptance. The M.A. is a 30-hr thesis degree for the person with a bachelor's degree in Bib or Theo. A minimum GPA of 3.00 and an acceptable GRE score are required for acceptance.

ORU Graduate School of Education — 7777 S. Lewis Ave., Tulsa, OK 74171. (800) 678-8876, (918) 495-6665. Tu: \$215/cr hr. Programs of study: Early Childhood Ed, Christian School Admin, Christian School Curriculum, Christian School Teaching with Public School Certif, Public School Admin, TESL. All programs require 36 sem hrs and lead to an M.A. in Ed. Entr req: B.A./B.S. from regionally-accredited institution, 3.0 minimum GPA on 4.0 scale, and GRE or MAT scores. Programs in Christian School Ed can be completed with combination of three 2-week Summer Institutes and correspondence study. With careful planning, some programs can be completed in one academic year. Short-term education-oriented mission trips also avail.

See ad on page 45. Circle #068.

ORU School of Business — 7777 S. Lewis Ave., Tulsa, OK 74171. (918) 495-6117, (800) 678-8876, Fax: (918) 495-6033. Attn: Graduate Business Admissions. Denom: Nondenom/Charismatic. A 4-year private university chartered in 1963; 4,300 students; Co-ed; NCAA Division I Member; Accredited by Regional & North Central Association. School of Business opened 1975. 85 students (full- and part-time). Costs: \$215/cr hr. M.B.A. program consists of 39.5 grad sem hrs. Concentrations in Accounting, Finance, International Business, Management, Marketing. Entr req: Accredited Baccalaureate degree, 3.0 GPA, GMAT, official transcripts, academic and ministerial recommendation, personal statement, financial affidavit; TOEFL (600) for international students. Department provides assistantships and scholarships. Institutional fellowships, grants and federal loans also avail. **See ad on page 57. Circle #067.**

ORU School of LifeLong Education — 7777 S. Lewis Ave., Tulsa, OK 74171. (800) 678-8876. External degree program delivered via correspondence. Tu: undergraduate \$105/cr hr; graduate \$135/cr hr. Degrees offered: B.S. (Maj in Business Admin, Christian Care and Couns, Church Min, Elem Christian School Ed and Liberal St); Graduate program in Christian School Ed avail in conjunction with School of Ed; M.A. (Concentrations: Christian School Admin, Christian School Teaching and Christian School Curriculum. Oral Roberts University is accredited by the North Central Association of Colleges and Schools.

See ad on page 65. Circle #066.

ORU School of Theology and Missions — 7777 S. Lewis Ave., Tulsa, OK 74171. (800) 678-8876. Denom: Interdenom/Charismatic; Ratio 1:16; Lib: 140,000 vols (seminary), 600,000 vols (university). Costs: Tu \$160/hr; Fees \$80. Degree req: B.A./B.S.; Entr exam: MAT, GRE, TOEFL. Degrees offered: D.Min., M.Div., M.A. Degree programs offered in Bib Literature, Adv. Languages, Pentecostal/Charismatic St, Theo/Hist St, Christian Couns, Marriage/Family Therapy, Substance Abuse Couns, Chr Ed, Ch Mus, Miss, Practical Theo. Serv Wk req: field education, internships, practicums. Firmly rooted in the Charismatic ethos surrounding Oral Roberts' ministry, the School of Theology and Missions offers both professional and academic degree programs. Our degree programs are designed to give you not only academic knowledge but valuable practical experience as well.

See ad on Cover 3. Circle #069.

Southwestern College of Christian Ministries Graduate School — P.O. Box 340, Bethany, OK 73008. (405) 789-7661. SCCM Graduate School is an accredited professional school awarding the M.Min. degree in Ch Grow/Planting. The program is designed as in-service professional training for pastors/church leaders.

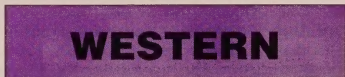
It offers modular classes so the busy pastor can continue in ministry while completing degree requirements of 36 hours. Each module has pre-class readings, one week of on-campus class and a post-class assignment related to your ministry. Renowned guest professors from leading seminaries and church leaders serve as faculty.

Tyndale Seminary — 6800 Brentwood Stair, Ste. 102, Ft. Worth, TX 76112. (800) 886-1415. Tyndale Seminary is attempting to go back to deep, classical theology with renewed emphasis on the biblical languages. By external studies using VHS, Hebrew, Greek and Latin are offered. As a new school, Tyndale isn't weighed down with dead academic tradition. Yet in doctrinal and exegetical content, the school is maintaining strong evangelical orthodoxy, emphasizing Syst Theo, verse-by-verse exegesis and inspiration and inerrancy of Scripture. Tyndale external studies (visual or audio) is older-student friendly, affordable and flexible. Programs: B.B.S., Th.M., M.A., D.Min.

See ad on page 61. Circle #090.

University of Biblical Studies and Seminary (UBBS) — 7045 NW 16th, Bethany, OK 73008. (800) 488-2528, (405) 495-2526. Costs: undergraduate programs, \$75/sem hr; \$85/sem hr for Master's; \$105/sem hr for doctoral studies. (Cost includes books and shipping.) Federal financial aid may be received by those who apply and qualify. Monthly payment plans also avail. UBBS offers the following programs for undergraduate and graduate studies: Certif, Dipl, Associate's, Bachelor's and Master's degrees, M.Div. and D.Min. UBBS holds candidacy status of national accreditation with Transnational Association of Christian Colleges and Schools (TRACS). More than 10,000 students in the past 15 yrs have prepared for Christian ministry via UBBS. The study programs utilize textbooks and curriculum as used in most major seminaries and universities. Interested parties may receive free information by calling (800) 488-2528.

See ad on page 64. Circle #091.



Azusa Pacific University — 901 E. Alosta, P.O. Box 7000, Azusa, CA 91702-7000, (818) 815-5470. Denom: Nondenom; 1,900 students, Ratio 1:15; Lib: 584,450 vols. Costs: vary

Biola University - Rosemead School of Psychology — 13800 Biola Ave., La Mirada, CA 90639. (310) 903-4867. Denom: Nondenom. Programs: M.A., Psy.D., Ph.D.; doctoral program accredited by the APA. Rosemead's educational distinctives are its strong professional training orientation and its emphasis on the integration of psychological and theological conceptions of personality and adjustment. In addition to coursework, a sequence of experiences and exercises designed to promote personal growth and competency in personal relationships is required; placement in practicum agencies and internships is one of Rosemead's most essential services. Rosemead also offers opportunities for fellowship, dialogue and worship with students, faculty and the community. **See ad on page 55. Circle #017.**

Biola University - Talbot School of Theology — 13800 Biola Ave., La Mirada, CA 90639. (800) 652-4652. Denom: Nondenom. Programs: Biblical Studies Certif, M.Div., M.A., M.A.C.E., M.F.M., Th.M., D.Min., Ed.D. Talbot is unique because of its strong stand on the inerrant Word of God and its balance between academics

and the practical. Our commitment to biblical inerrancy and evangelical theology allows you to develop a life and ministry built on the Word of God. Faculty average 11 yrs teaching experience and 10 yrs ministry experience outside the classroom. Forty percent of curriculum deals with practical ministry. Placement office involves students in hundreds of churches and parachurch organizations and places them in ministries upon graduation. Evening, Sat. and one-day "block" courses allow you to mold your education around your life and ministry.

See ad on page 35. Circle #018.

Bresee Institute for Urban Training — 3401 W. Third St., Los Angeles, CA 90020. (213) 387-2822. The Bresee Institute for Urban Training, founded 10 yrs ago, is located midway between Los Angeles and Hollywood. Utilizing the laboratory of its culturally diverse neighborhood, outstanding teaching resources throughout the region and multiple linkages with area social service providers, the Bresee Institute accepts a wide variety of persons at multiple levels of urban ministry interests and involvements. Courses are taught with an interdisciplinary approach and are intensely practical in focus. BIUT offers year-round academic programs at both the graduate and undergraduate levels and is affiliated through contractual arrangements with schools such as Fuller Theological Seminary and Nazarene Theological Seminary.

Concordia University — 1530 Concordia West, Irvine, CA. 92715-3299. (714) 854-8002, ext 307. M.A. degrees offered in Reformation Theo and Theo & Culture.

Denver Seminary — Box 10000, Denver, CO 80250 or 3401 S. University Blvd., Englewood, CO 80110. (800) 922-3040. Fax: (206) 759-1790. Denom: Conservative Baptist; 470 (M), 180 (F) students; Fac. Ft 25, Pt 28; Lib: 130,000 vols. Costs: Tu \$6,120; Rm \$2,640/yr. Degree req: Bachelor's; Entr exam: GRE. Degrees offered: M.A., M.Div., D.Min., Dipl, Certif. Maj: Bib St, Hist/Theo, Phil/Rel, Chr Ed, Couns, Past Couns, Yth Min, Past Min, World Christianity, Christian Leadership. Spec areas of int: Couns, Globalization, Yth Min. Class schedule: traditional, Mon. block, Weekend Seminary. Campus set: suburban. **See ads on pages 23, 25. Circle #030, 031.**

Faith Seminary — 3504 N. Pearl St., Tacoma, WA 98407. (206) 752-2020. (800) 228-4650. Approx. 200 students. The school offers three graduate degrees: the M.A. in Christian Min, M.Div. and D.Min. All degrees may be taken through resident or external study. Normal tu rate: \$90/qr hr. However, there are substantial discount rates for those who pay all of their tuition in 1 or 2 installments. Emphases in Past St, Couns and Miss.

See ads on pages 23, 64. Circle #040, 041.

Faraston Theological Seminary — P.O. Box 847, Longview, WA 98632. To talk: (360) 577-8039; To request literature: (800) 768-3997. Students may earn their degrees, Associate's through Doctoral, entirely off-campus in such majors as Apologetics, Bib, Couns, Ed, Min, Theo and more. Select the professor of your choice from our 70+ member international faculty representing over 10 denominations, or bring your own academically qualified instructor to your program of study. With professors' oversight, students may design their own curricula to achieve their specific educational goals. Also, FTS is accepting applications for at-a-distance adjunct faculty from those who have accredited Master's and Doctoral degrees.

See ad on page 65. Circle #042.

Fresno Pacific College - Graduate Division — 1717 S. Chestnut Ave., Fresno, CA 93702. (209) 453-2016. Denom: Mennonite Brethren; 1,000 students; Lib: 138,350 vols. Tu: \$198/cr hr.

Fuller Theological Seminary — Graduate Schools of Theology, Psychology and World Mission, 135 N. Oakland Ave., Pasadena, CA 91182. (800) 235-2222, (818) 584-5400. Denom: Multi-denom; 2,700 students, 35% F, 65% M.; Fac Ft 75, Pt 125; Lib 193,000 vols. Costs: \$8,220/yr tu. Degrees offered: Theo (M.A.C.L., M.A., M.Div., Th.M., Ph.D.), Missiology (M.A., Th.M., Ph.D., D.Miss.), Clinical Psych (Ph.D., Psy.D.), Marital and Family Therapy (M.S., Ph.D., D.M.F.T.). Maj: 20 areas of concentration available. Extensions: Northern CA, Southern CA, WA, AZ, CO.

See ad on Cover 2. Circle #043.

George Fox College — 414 N. Meridian St. #6309, Newberg, OR 97132-2697. (800) 631-0921. Denom: Evangelical Friends (Quaker). George Fox College, founded in 1891, is located 23 miles west of Portland in the scenic Willamette Valley. Graduate degrees: Psy.D. (post-baccalaureate Doctor of Psych in clinical psych), M.B.A. (evening program for working professionals), M.A.C.S., M.A.T. (leading to Oregon elem & secondary licensure) and M. Ed. (for teachers holding licenses in Oregon or other states).

See ads on pages 43, 48. Circle #045, 046.

Graduate Theological Union — 2400 Ridge Rd., Berkeley, CA 94709. (510) 649-2460. E-mail: gtuadm@gamet.berkeley.edu. Denom: Multi-denom; 425 students, Ratio 1:4; Lib: 630,000 vols.

The Master's Seminary — 13248 Roscoe Blvd., Sun Valley, CA 91352. (800) CALL-TMS, (818) 909-5627. Denom: Independent; 200 students; Ratio 1:16. Tu: \$180/sem hr (Ft). Degrees: Th.M., M.Div., Bachelor of Theo and Dipl of Theo. Accredited by the Western Association of Schools and Colleges. TMS offers a theological education that is not only centered on the inerrant Word of God and sustained by scholarly study, but also nurtured in discipling relationships and ministry experiences. Its unique location on the campus of Grace Community Church demonstrates a commitment to the priority of the local church, where president Dr. John MacArthur also serves as pastor-teacher. The church provides a "living lab" for an expositional curriculum and ministry model. TMS exclusively prepares men for local church ordination who will have an expositional ministry in the church.

See ad on page 16. Circle #058.

Multnomah Biblical Seminary — 8435 N.E. Glisan St., Portland, OR 97220. (800) 275-4672, (503) 255-0332. Degrees offered: Grad Certif (1 yr), M.A.B.S., M.A.P.S., M.Div. Adv. standing for Bib, Rel St majs. Schedule: traditional, summer, Mon.-Tues. and Fri. only. MBS desires to develop servant-leaders with strong biblical and doctrinal convictions, spiritual maturity, honed communication skills, a passion to strengthen the local church and a global evangelistic vision. These goals are accomplished through a commitment to interact honestly, thoroughly and personally with God's Word, thereby maintaining the biblical integrity of our theology and ministry philosophy. Faculty demonstrate this commitment both in word and deed, continually exalting Christ as the supreme model of leadership. Students exercise their servant-leadership through guided, practical ministry internships.

See ad on page 21. Circle #060.

New College Berkeley — 2606 Dwight Way, Berkeley, CA 94704. (510) 841-9386. Denom: Ecumenical, Nondenom; Ratio 1:15; Lib: 577,700 vols.

Northwest Graduate School of the Ministry — 9051 132nd Ave. N.E., Kirkland, WA 98033. (800) 935-GRAD. Denom: Nondenom; 170 students; Ratio 1:25; Lib: 80,000 vols. Costs: \$85/cr hr.

Pacific Christian College — 2500 E. Nutwood Ave., Fullerton, CA 92631. (714) 879-3901. Denom: Nondenom; 650 students; Ratio 1:13; Costs: Tu \$5,762; r&bld limited; Fees: vary. We are located 30 min from the ocean and mountains. PCC is open to all who wish a quality Christian education. PCC offers an M.B.A. program and a Master's degree program in the areas of Min, Miss, Mus and Marriage, Family, Child Couns. It is accredited by Western Association of Schools and Colleges. Flexible scheduling fits most student needs: Two 3-semester-unit courses may be taken 1 day/wk (Tues.) in 8-wk modules. Two modules are offered each sem. Most students attending full time can complete the M.A. in 2 yrs or less. Intensive "J" Sessions (Jan. and June) offer 4-day seminars for 3 sem units each. These require advance reading and post-class projects. The M.A. degree can be obtained in 3 yrs or less. Classes are also available for personal enrichment.

Phoenix Seminary — 7601 E. Shea Blvd., Scottsdale, AZ 85260. (800) 237-7575. Tu: \$165/sem hr. Phoenix Seminary is a non-denominational evangelical seminary offering M.Div., M.A. and D.Min. degrees. We are developing a new model of church-based seminary training. Our classes are taught at churches and are held evenings and weekends. This allows people to be trained for ministry at a time and place that works for those involved in ministry. Classes address issues of character development and ministry training as well as Theo, Bib St and Languages. Additionally, our students grow under the tutelage of mentors who challenge them spiritually and academically. Phoenix Seminary offers a great opportunity to pursue seminary training while enhancing personal spiritual development and ministry involvement.

See ad on page 32. Circle #071.

Seattle Pacific University — 3307 Third Ave. W., Seattle, WA 98119. (206) 281-2021. Fax: (206) 281-2669. Seattle Pacific University is located just north of downtown Seattle and has served the Pacific Northwest for over 100 yrs. Under the auspices of the Free Methodist Church, SPU offers the highest quality Christian education. Complete information is available on each of our graduate degree programs by writing to the Director of Graduate Studies at the address above for each of the following programs. Master's degrees are offered in Business Admin (M.B.A.), Marriage and Family Therapy, Ed, Teaching, TESOL, Information Systems Management and Nursing Leadership. The Doctor of Ed (Ed.D.) is also offered.

See ad on page 58. Circle #086.

Southern California College — 55 Fair Dr., Costa Mesa, CA 92626. (800) SCC-6279. Fax: (714) 957-9317. Founded in 1920 by the Assemblies of God, SCC is a private, coeducational liberal arts college that believes its Pentecostal/Charismatic Christian community provides a supportive and challenging environment in which to pursue a quality education. The Graduate Studies Programs offer an M.A.R. with concentrations in Bib St and Church Leadership and a professional graduate degree, the M.T.S. Latin American studies are offered at SCC's extension campus in San Jose, Costa Rica. Weekend, evening and week-long

intensive course formats offered to provide flexibility for full-time ministers and working professionals. Costs: \$3156/sem. Financial aid is available to those who qualify.

Western Seminary — 5511 S.E. Hawthorne Blvd., Portland, OR 97215. (800) 547-4546 or (503) 233-8561. Denom: Conservative Baptist; Portland campus: 295 students; San Jose campus: 160; Lib: 89,500 vols. Costs: \$190/sem hr. Degree req: Bachelor's; Entr exams: none. Degrees offered: M.A. (Educational Min, Exegetical Theo, Intercultural St, Couns, Women's Min), M.Div. (Pastoral, Expository Min, Past Couns, Educational Min, Worship/Mus Min, World Min, General), M.C.M., Th.M. D.Min., D.Miss., Graduate Studies Dipl (2 sems; Bib St, Chaplaincy, Past Couns, Intercultural St, Chr Ed). Regional teaching sites in Seattle, WA, and Sacramento, Modesto, and Fresno, CA.

See ad on Cover 4. Circle #092.

Westminster Theological Seminary in California — 1725 Bear Valley Pkwy., Escondido, CA 92027. (619) 480-8474. Denom: Interdenom (student body represents over 40 denominations and independent congregations); 225 students; Ratio 1:12; Lib: 115,000 vols. Degrees: M Div.; M.Div., Couns supplement; M.A., Bib St emphasis; M.A., Theo St emphasis; M.A. Couns St emphasis; D.Min., Preaching, Reformed/evangelical. Accredited. Quarter system, plus Aug. and Jan. short courses. Oriented toward research and practical application, emphasizing original languages, Bib & Theo St, Apologetics, Bib Couns and Preaching. Dynamic internship/field ed program. Located in beautiful suburban setting near the ocean, mountains, and cultural/commercial centers.

See ads on pages 17, 23. Circle #093, 094.



Atlantic School of Theology — 640 Franklyn St., Halifax, NS, Canada, B3H 3B5. (902) 423-5592. Denom: Anglican Church of Canada, Roman Catholic Church; 120 students. Costs: \$260 (Cdn\$)/course.

Briercrest Biblical Seminary — 510 College Dr., Carleton Place, ON, Canada, L0A 1G0. (800) 667-5199 (Canada and USA). Denom: Interdenom; 112(M), 61(F) students; Fac Ft 7, Adjunct 28, Ratio 1:12; Lib 355,470 vols. Costs: \$1,950/sem (\$130/cr hr); \$250-450/mo housing (apt), \$510/mo r&bld in res. Degree req: Undergrad degree; Degrees offered: M.Min., M.A., M.B.A., M.Div., Certif. Emphases: Leadership, Management, Commun, NT, OT, Theo, Bib Couns, Adolescent Min., Christian Min, Pastoral Min, Yth Min. Schedule: modules year-round, monthly graduate sem. Fin. Aid, discounts, loans, etc. **See ad on page 32. Circle #020.**

Canadian Theological Seminary — 4400 Fourth Ave., Regina, SK, Canada, S4T 0H8, (306) 545-0210. Fax: (306) 545-1515. Now in its 25th yr, CTS is an evangelical seminary of the Christian and Missionary Alliance, accredited by ATS and located in a university city and provincial capital of pop. 180,000, with a low cost of living. An international, interdenominational student body of 160. Fac Ft 13, Pt 5; Lib: 60,000 vols. Tu: \$129 (Cdn\$)/cr hr, \$4,128/academic yr. Offers D.Min., M.Div. (specializations in Church Min, Chr Ed and Missiology), M.R.E., M.A. in Missiology, M.A.R., Dipl in Miss. and Dip.C.S. Personal and ministry integration and internship programs emphasize the integration of learning with spirituality and the practice of ministry. Contact Admissions at (800) 461-1222.

Heritage Theological Seminary — 30 Grand Ave., London, ON, Canada, N6C 1K8. (519) 434-6801. 49 students; Ratio 1:5; Lib: 40,000 vols. Costs: \$125/cr hr.

Institute for Christian Studies — 229 College St., Toronto, ON, Canada, M5T 1R4. (416) 979-2331. Denom: Interdenom; 42 students (30 Pt); Ratio 1:5. Costs: Tu \$3,285 (Cdn\$); r&bd varies; fees incl. A Christian graduate school, ICS is neither a Bible school nor a seminary; it is a small but highly regarded academic institution offering the Master of Philosophical Foundations degree and Ph.D. programs in the foundations of various disciplines. ICS also offers a Master's program in education as well as a Master's degree in Worldview St. A community of scholars dedicated to helping people understand their vocation in biblically directed, scholarly ways. **See ad on page 51. Circle #054.**

McMaster Divinity College — Hamilton, ON, Canada, L8S 4K1. (905) 525-9140, ext. 246. Denom: Baptist Convention of Ontario and Quebec; 188 students, Ratio 1:12; Lib: 1,065,000 vols. Costs: \$310/cr hr.

Ontario Theological Seminary — 25 Ballyconnor Court, North York, ON, Canada, M2M 4B3. (416) 226-6380. Denom: Interdenom; 530 students; Lib: 72,000 vols. Costs: \$130/cr hr (Cdn\$).

Prairie Graduate School — Ste. 212, 1011 Glenmore Trail S.E., Calgary, AB, Canada, T2V 4R6. (800) 661-2425. Denom: Interdenom; 60 students; Ratio 1:10; Tu: \$150/cr hr (Cdn\$), \$90/audit (Cdn\$). Prairie Graduate School offers the following degrees: M.Div. (specializations: Bib St, Church Min, Intercultural Min), M.A.T.S., M.A. in Leadership Development, M.A. in Intercultural St

(specializations: Intercultural Min, TESOL, Ethnomusicology, Community Development), M.Min., Dipl in Theo St, Dipl in TESOL, Certif in Chr Min, as well as distance education (correspondence) courses. Prairie Graduate School is an International Centre for Leadership Development.

Providence Theological Seminary — Otterburne, MB, Canada, R0A 1G0. (800) 668-PROV. Denom: Interdenom; 50 students. Costs: \$135/cr hr.

Regent College — 5800 University Blvd., Vancouver, BC, Canada, V6T 2E4. (800) 663-8664. Regent College is a graduate school of Christian studies that seeks to educate, nurture and equip men and women from around the world to live and work as mature leaders. 370 students (Ft) from over 40 countries and over 60 denominations make up the student body. Costs: \$235(Cdn\$)/cr hr, \$7,050 (Cdn\$)/ yr. Degrees offered: Dip.C.S., M.C.S., M.Div./Th.M. Summer school (1- and 2-wk courses), fall term, winter school (1- and 2-wk courses), spring term, weekend school, Mon. school and other flexible programs. Ft Fac include Eugene Peterson, J.J. Packer, Gordon Fee, Bruce Waltke, James Houston, Paul Stevens. Off-campus courses in Seattle and Spokane, WA, and Salt Lake City, UT. Extension programs and conferences. Lookout Art Gallery. **See ads on pages 49, 65. Circle #076, 077.**

OVERSEAS

Institute of Holy Land Studies — Campus in Jerusalem, Israel: Mount Zion, Box

1276, 91012 Jerusalem. 972-2-718628. Fax 972-2-732717. North American Office: 4249 E. State Street., Ste. 203, Rockford, IL 61108. (800) 891-9408. Fax: (815) 229-5901. Denom: Multidenom; 850 students; Ratio 1:15. Costs: Tu \$5,580; r&bd \$5,360; fees \$1,200. Located on Mount Zion, Jerusalem, the Institute of Holy Land Studies is an independent, degree-granting, Christian institution of higher education, as well as an extension campus for more than 100 universities, colleges and seminaries around the world. Highly qualified faculty from a variety of cultures and traditions help students learn to use the historical, cultural, geographical, archaeological and linguistic data in the interpretation of Scripture and further students' understanding of the interplay of ideologies and customs in the political, social, religious and historical relationships of the Middle East.

See ad on page 34. Circle #055.

Tyndale Theological Seminary — Egelantierstraat 1, 1171 JM Badhoevedorp, The Netherlands. Fax (011) 31-20-659-8303. Interested in studying, teaching or serving in an overseas missionary setting? Look into the opportunities at Tyndale Theological Seminary in the Netherlands. Located near historic Amsterdam, Tyndale is a Bible-focused, evangelical international seminary committed to the inerrancy of Scripture. Tyndale was founded in 1985 to "biblically ground" and practically prepare workers for Christ from around the world. Over 75 graduates presently serve in more than 30 countries. Degree programs include the M.Div. and M.A. All courses taught in English. Career and short-term faculty and staff workers are also urgently needed. Applications from prospective students are encouraged. Write or fax Registrar for more information.

Continued from page 40 (Value) Profession or Calling?

You need not become a professional clergyman in order to get something out of theology. "Vocation" can mean one's paid occupation, but it can also refer to a profound calling. The vocation for which theology prepares a person is not just a particular profession but the greater task of being human.

"Without knowledge of God, there is no knowledge of self," Calvin noted. The theologian, like the scientist, constructs models for understanding our world and ourselves. Two criteria are particularly important in theologically evaluating a world view: (1) Is it faithful to the Word of God? (2) Is it fruitful in the world?

Theology, like philosophy, is a problem-solving enterprise that seeks answers to the question of how to live well in the world. Systematic theology is disciplined speech and thought that seeks to portray God—and ourselves—truly and faithfully.

Karl Barth said that theology existed for the sake of Christian preaching. It is not only speech, however, but the

self that theology seeks to discipline—to conform to Christ. Christian preaching and Christian practice alike are the objects of theological reflection.

As an academic, spiritual and personal discipline, systematic theology trains people to submit intellectually and actively to the Word of God. It is no abstract science for armchair scholars, but a critical reflection on Christian discipleship. By dwelling in God's Word we are better fit to dwell in God's world. The discipline of theology produces disciples.

Systematic theology works best, therefore, as an applied science. It deals with both how to preach and how to practice the presence of God as revealed in Jesus Christ and attested in Scripture. Studying theology trains us to be witnesses to God's Word wherever and whatever we are, and so helps us fulfill our true vocation as human creatures called to live to the glory of God.

Profit or Prophet?

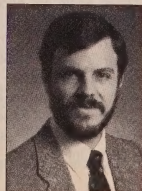
"For what will it profit a man, if he gains the whole world and forfeits his life?" (Matt. 16:26)

Theology may not always pay earthly dividends. Given the widespread moral and spiritual bankruptcy of our era, we should not be thinking in terms of cash, but of ultimate value. We must think in terms of prophets rather than profits.

Measured by this exacting standard, theology is priceless. It yields wisdom. And wisdom is more precious than jewels. It is not the trivial pursuit of specialized knowledge; it is practical understanding that enables us to respond to our vocation as human creatures and live as we ought.

Witnesses who speak and act so that their lives become dynamic prophetic words often become martyrs. But even if studying theology should cost us our lives, the payoff is the getting of wisdom and the truth that sets us free. That is profit enough. □

Dr. Kevin J. Vanhoozer teaches theology at New College, University of Edinburgh, Scotland.



Continued from page 64 (Classroom)

parachurch organization or denomination? Where this is an issue, a person hoping to obtain specific standing (such as ordination or commission to the mission field) should be careful to check with his or her leadership before enrolling in any program.

5. Are the academic and professional credentials of the school's faculty and administration appropriate for their positions? The school's catalog should provide this information. If you don't feel competent to evaluate this, ask a qualified third party to review the catalog. Remember, a school is no stronger than the persons who are devoting their lives to it.

Also make sure that the administrators and faculty listed in the catalog are actively involved with the program.

6. Is the school's catalog comprehensive and up-to-date? Does it contain course listings, along with course descriptions and explanations of their purposes? Is it tastefully constructed?

While a catalog alone does not make a school worthy or unworthy of consideration, it does tell a great deal about a program's strength and stability.

7. Does the school's doctrinal statement meet your expectations? Many nontraditional education programs are developed to serve students from diverse theological persuasions. Others are more selective and defined. If in doubt, make sure to ask an admissions counselor whether or not the school would accommodate your theological position.

If online nontraditional education proves to be the blessing it is now projected to become and if NTE programs overall continue to gain favor with students and educators alike, this current revolution in theological education may be well on the way to becoming the traditional system of the future.

With online NTE, there is already space for everyone in the world's largest classroom. □

Dennis D. Frey, M.B.A., D.Min., is vice president of Computer Integrated Studies at Trinity College and Theological Seminary in Newburgh, Indiana.



Continued from page 68 (Horse)

center at which he now ministers full time. He ended up volunteering there for two years, then stepped up to serve as a chaplain's assistant.

Still a volunteer himself, he supervised other volunteers, functioned as a team leader and saw the "behind the scenes" side of a prison chaplaincy.

Volunteer work, says Len, "was an outlet for the things I was being taught in evangelism and theology. It helped me digest them because I had to articulate them. I had to know it so well that I could break it down into simple terms."

Eventually, Len decided to go full time. He went on to Chaplaincy Training School, a graduate-level course in prison ministry.

University of the Nations

Youth With A Mission's University of the Nations, with more than 11,000 students globally, is another possible route to ministry training. Although not accredited due to its nontraditional structure (with no faculty tenure system or central campus), it offers undergraduate and graduate degrees whose credits are accepted by many colleges and seminaries.

At the core of U of N's 53 "schools," or courses, is the Discipleship Training School (DTS) offered at 150 YWAM sites worldwide. Students spend the first three months of DTS in the classroom, focusing on spiritual warfare, relationships, knowing God and His Word and reaching the lost. DTS aims to be a "school of wisdom," not a "school of knowledge," as John Niewald, DTS director of YWAM/Los Angeles, describes it. "The difference is application," he says.

In Los Angeles, for example, DTS students keep journals, pray for the city in a park that overlooks many key neighborhoods and travel to Tijuana, Mexico, to serve for a day in an orphanage or soup kitchen.

Next, the students break into cross-cultural ministry teams and take off for three months of hands-on ministry. Supervisory staff help them put into practice on the field what they have learned in the classroom.

This team experience may be the most important part of training, says Niewald. "The number one reason

missionaries leave the field is that they can't get along with other missionaries. DTS is a refining time."

A week of debriefing and reflection gives closure to the six-month experience and asks students to look ahead to the next step God has for them.

One recent development in the University of the Nations program is a "Crossroads" DTS segment—a retooled version of the same program, geared for individuals and families who are changing careers and entering missions at age 35 or older.

Growing Opportunities

All this is just the tip of the iceberg. Cutting-edge, alternative forms of education, including modular and extension programs, are multiplying at an astonishing rate. (For more on extension studies, see page 60.) Increasing numbers of colleges and seminaries are recognizing the value of such options and highlighting them within their traditional academic programs.

Jon Tuin, associate director of Career Development at Wheaton College in Wheaton, Illinois, says 240 of his school's students did internships last year at places ranging from Chicago's Pacific Garden Mission to a Peruvian orphanage.

Dr. Michael Green, incoming director of Field Education and Internships at Trinity Evangelical Divinity School in Deerfield, Illinois, envisions a program that will link field work to class work as often as possible. He calls this a triple-win scenario.

"The professor wins because he can ask for more work than is otherwise reasonable in a course," Green says. "The student wins because he can get a grade for fieldwork. The church wins because it gets a dedicated leader-in-training serving there."

As you look into ministry training, take into account the importance of teamwork and mentoring. Consider alternative study programs. And ask God to lead you to the choice that will make you the most fruitful worker possible for His kingdom. □

Bradley Baurain is a writer for Moody Bible Institute in Chicago, Illinois, associate editor of the Today in the Word devotional guide and a free-lance correspondent for Pulse.

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of interest to you and drop the postage-paid card in the mail. We will then forward your request to the advertisers of your choice, and in approximately four weeks you will receive the information you have requested. If you wish to make immediate, direct contact with any advertiser, you can do so by calling or writing. If you do so, be sure to mention that you saw their ad in *The 1996 Seminary & Graduate School Handbook*.

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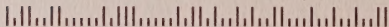
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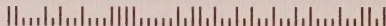
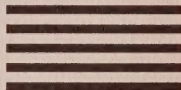
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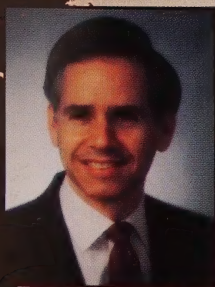


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*Paul G. Chappell, Ph.D.
Dean, School of
Theology & Missions*

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| ☐ M.A. Christian Education | ☐ M.A. Theological/Historical Studies |
| ☐ M.A. Christian Counseling | ☐ M.A. Missions |
| ☐ M.A. Advanced Languages | ☐ M.A. Practical Theology |
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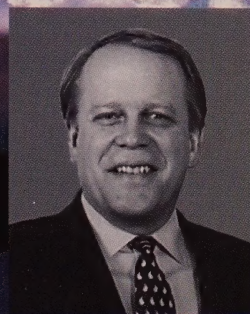
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2 Cor. 3:11b

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Alumnus, 1966**



**Dr. Stu Weber
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Master of Church Music
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...to finish his work.
35 Say not ye, There are yet four
months, and then cometh harvest? be-
554 hold, I say unto you, Lift up your eyes,
and look on the fields; ^zfor they are
white already to harvest.
36 ^yAnd he that reapeth receiveth
557 wages, and gathereth fruit unto life
eternal: that both he that soweth and
he that reapeth may rejoice together.
37 And herein is that
57 One soweth, and another
57 38 I sent you to reap that

**The Leader
in Accredited
Distance
Education
Since 1969.**

^u J. 12. ch. & 15.
^z Mat. 9. Luke 10.
^y Dan. 12.

Our Objective is to Help You Succeed

Because you are the most important person in the education equation, the Trinity philosophy is focused upon you. The methods of access, the faculty, the courses, and the total educational process and experience have been integrated to comprise a proven academic paradigm which will ensure your successful completion of the requirements for the degree which you qualify to earn.

When you apply for admission, you will begin an educational adventure designed to prepare you for the next decade and beyond. You will be assisted by an office staff committed to helping you access all the unique features of the Trinity programs. Your decisions regarding degree options and electives will be aided by qualified counselors, each of whom is dedicated to helping you make the choices which will ensure ministry and professional growth.

From the day your application is approved by the Academic Committee, you will belong to the Trinity worldwide family. The benefits of this relationship extend into eternity.

Our Faculty is Focused Upon You

The Trinity Faculty **TRIAD** is unique in contemporary educational systems. This dynamic component in the Trinity Distance Education Program has revolutionized the student-faculty relationship. The three elements in the **TRIAD** function harmoniously to produce the outcomes each course was designed to generate. These are: Adjunct Faculty Member, Course Assessor, and Mentor.

Each member of the Adjunct Faculty is involved in course development. As the course designer, the faculty member is always available to provide additional information about the subject and related materials. Because the course design is outcome based, the contents will meet the academic requirements and also be practical and applicable in your ministry or profession.

The Course Assessor will be personally responsible for your successful completion of each course in the curriculum. As you interact with these gifted and caring faculty members, they will share insights and practical experience, enabling you to achieve maximum results in each subject.

The Mentor completes the **TRIAD** and the outcome oriented Trinity education experience. Your Mentor, who has an earned Trinity degree, will encourage and motivate you until you receive your degree on Graduation Day.

Only Trinity provides this unparalleled and uncompromising model of student-faculty interaction. The Trinity Faculty **TRIAD**, consisting of more than 200 active members, will be the human-component which God will use in your life as a Trinity student.

Trinity Has Paved Your Highway to Success

Through a contractual agreement with **CompuServe®**, Trinity has joined the Information Highway to provide you with the widest variety of alternatives in your degree program. This bold move into the technology of the Twenty-first Century enables you to select the Distance Education delivery system which suits your professional schedule, study preference, and lifestyle.

Trinity's computer integrated studies option has pushed the boundaries of Distance Education beyond the traditional concepts of study by correspondence. However, rather than abandoning this proven method of extension study which uses the postal system, it remains as one of several options available to Trinity students. In fact, it is the system of choice for the majority of our students and faculty. However, as other computer users are doing, you may begin with the traditional method which uses the postal system, and gradually move into computer integrated study.

Whichever method you choose, if you use a computer you will have access to the Trinity **T-DELTA Forum**, the world's first full service Bible college and seminary Forum, through **CompuServe®**. As you interact with Trinity's worldwide family of faculty, graduates, and current students, this extraordinary learning experience will bring the classroom to you as you earn your degree in your place of residence at your own pace. This revolutionary concept puts Trinity far ahead of other contemporary educational models. Online is the Trinity word for Distance Education during the next decade and beyond.

Dr. Ted. W. Engstrom
President Emeritus
World Vision



The crying need in our Christian churches today is for trained, qualified, biblically-oriented leaders. The programs in Human Resource Management Development and Human & Organizational Development are carefully designed, crafted and taught to meet this head-on. I am pleased to be identified with this leadership emphasis.

Our Deans and Division Directors are Committed to Helping You Accomplish Your Educational Objectives



Edward Hogg, Ed.D., Ph.D.
Vice President, Academic Affairs



Dennis D. Frey, Th.D.
Vice President, DELTA Division



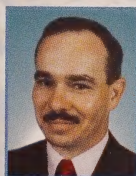
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The Degree Programs

Trinity College

Credits
Hours

Diploma in Biblical Studies	32
Associate in Theology	64
Associate in Biblical Counseling	64
Graduate of Divinity	96
Bachelor of Ministry	128
Bachelor of Religious Education	128
Bachelor of Theology	128
Bachelor of Arts in Biblical Counseling	128
Bachelor of Arts in Biblical Studies	128
Bachelor of Arts in Human Resource Management Development	128
Bachelor of Arts in Women's Studies	128

Trinity Theological Seminary

Master of Religious Education	32
Master of Arts in Human Resource Management Development	32
Master of Arts in Pastoral Ministry	32
Master of Arts in Women's Studies	32
Master of Arts in Biblical Counseling	40
Master of Arts in Biblical Studies	40
Master of Arts in Human and Organizational Development	40
Master of Divinity	96
Doctor of Philosophy in: Administration, Biblical Counseling, Christian Education, Expository Preaching, Theology	110
Doctor of Ministry	128
Doctor of Theology	146

SPECIALIZED STUDIES

Apologetics

Dr. John Warwick Montgomery, Adjunct Faculty, has created courses for this area of study.

Archaeology

Under the direction of **Dr. Charles Page**, Trinity joins other selected universities (Duke, Tel Aviv, Munich, Nebraska) to participate in the new annual excavations at Bethsaida.

Biblical Counseling

The courses have been created for Trinity by **Dr. Jay Adams**, **Dr. Howard Eyrich**, and other counseling professionals.

Expository Preaching

The courses have been created exclusively for Trinity by **Dr. Stephen Olford** and **Dr. David Olford**.

Brief Comments from Trinity Graduates

Gary Haines

Colorado Springs, Colorado

The education received through Trinity Theological Seminary has not only deepened my personal spiritual walk with the Lord, it has also enhanced my ministry on His behalf. I'm glad that I made the commitment to the Trinity program. It has been a very rewarding experience.



Ann Gries

Evansville Christian Life Center

I came to a point in my life when I knew I wanted to learn more about the Bible and how to apply it to real life situations. As a wife, mother, radio Bible teacher and full time worker, how could I go back to school? I was thrilled to discover Trinity offered exactly the program I wanted. I could remain at home and earn my degree while I worked at my own pace.

O.C. Jones

Oakland, California

Trinity Theological Seminary attends to individual and collective pastoral needs of people throughout the United States and foreign soil. Trinity's curriculum is designed so that active pastors and laity, who cannot leave their immediate congregations, can pursue higher Christian education by way of off campus courses.



William L. Wiley

Cedartown, Georgia

The depth and intensity of the Ph.D. program has turned my study into a daily worship: resulting in deepening my commitment to the Word of God, manifesting itself through an enriched pulpit ministry, and being a continual source of strength and joy.

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Dear Friend,

When our President, Dr. Rodgers, asked me why you would request information about our Distance Education programs and then not return the coupon for an evaluation, I didn't have an answer. Apparently, you did not have enough information to say, "I want to earn my degree through Trinity."

As a Trinity student, you will actively participate in selecting the specific course Modules which are applicable to your profession or ministry. Also, if you use the unique Portfolio Option to replace courses with transfer, professional, or life experience credits, you will accelerate the learning process and minimize completion time. And, whether you select the traditional method which uses the U.S. Postal Service for lesson submissions, or the new computer integrated online study system through our CompuServe T-DELTA Forum, you will be completing your education at your own pace and in the privacy of your home or office.

I want you to make application for admission to the Trinity Off Campus Degree Program. And, I have designed a special incentive program to make it as easy as possible for you to begin. If you are sincere about completing your degree, here is all you need to do to take advantage of this special offer!

First:

Complete and return the coupon on the brochure panel within thirty days. In addition to a personal evaluation and current catalog, **I will also include our twenty minute video.** You must attach this letter to your completed coupon to qualify for the special offer described below.

Second:

Complete and return your Application for Admission within thirty days after receiving your evaluation. When your Application is approved by the Academic Committee, you will receive a Registration Form which displays your standing in the program, the courses you have requested, and your pre-approved Tuition Grant. This puts you on track for the wonderful benefits described below.

Step Three:

Activate your Registration, with the minimum 20% deposit within thirty days. You will receive **one half of the textbooks free, the Tuition Grant, and your monthly deferred payments will not begin for ninety days!**



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Think how these financial incentives will help you: free textbooks - a tuition grant worth \$400-\$500 - no payments for ninety days.

As an additional dividend, Dr. Rodgers approved my suggestion that we also give you **the last four hours in your degree program absolutely free!** This is a full four credit hour scholarship.

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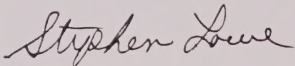
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You will be offered the Portfolio Option which replaces courses with transfer, professional, or life experience credits. Also, our innovative course design allows you to select the sections of the course requirements which are applicable to your personal situation and objectives. These concepts will accelerate the educational process and minimize your completion time.

With the implementation of world-wide online study, we eliminated the policy which required attendance at our Regional Graduation exercises. Now, whether you select the traditional method which uses the postal services for lesson submissions, or the new computer integrated online study system through our CompuServe T-DELTA Forum, you will be completing your education at your own pace and receiving your degree in the privacy of your home or office.

My objective is to help you begin your degree program at Trinity. If these generous benefits do not motivate you to send your completed coupon, what will?

Sincerely Yours in Christ,



Stephen Lowe, Ph.D.
Dean of Admissions

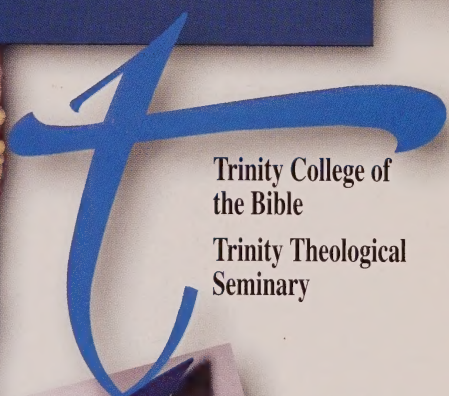
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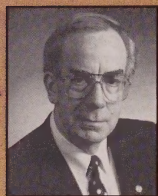


Trinity College of
the Bible

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Celebrating 25 Years...



Are you prepared to meet the challenges which you encounter daily in your ministry or profession? You can be!

As Trinity completes its third decade, our faculty and staff are dedicated to helping you become a more effective counselor, minister, educator, and professional.

Thomas R. Rodgers, D.Min.
President

OUR CONCEPT OF EDUCATION

The Trinity concept of education is a response to the often heard comment, "My college and seminary training was not practical for the real world. It just didn't prepare me for ministry." To make education practical for the real world, Trinity offers degree programs, with specialized subjects, designed by individuals who are recognized as experienced experts in their respective areas of knowledge.

OUR PHILOSOPHY OF EDUCATION

This proven concept of practical college and seminary training is implemented throughout a variety of subjects and degree programs. You will be assisted by qualified, experienced Faculty and Course Assessors who will be involved with you in every subject. The result is a personalized degree program, completed through independent study, which is both applicable and practical in your ministry or profession.

OUR EXTENSION FACULTY

Our Faculty and Course Assessor network consists of over fifty academically qualified and experienced men and women, in the Newburgh office and throughout America. These individuals have earned graduate level and post-graduate degrees at other recognized, accredited institutions and many of the Course Assessors have also earned the Trinity doctorate. Each one has a God-given desire to help you accomplish your theological education and apply your Trinity training in your ministry.

Our independent study programs are designed to allow you to study at your own pace, without leaving your ministry or profession. This can be the day when you take the first step in a degree program which will add a dynamic new dimension to your life, ministry, and profession.

The Degree Programs

College	Credits
Professional Certificate in Women's Studies.....	15
Diploma in Biblical Studies.....	32
Associate in Theology.....	64
Associate in Biblical Counseling.....	64
Graduate of Divinity.....	96
Bachelor of Religious Education.....	128
Bachelor of Theology.....	128
Bachelor of Arts in Women's Studies.....	128
Bachelor of Arts (Biblical Studies Major).....	128
Bachelor of Arts (Biblical Counseling Major).....	128

Seminary	
Master of Religious Education.....	32
Master of Arts in Pastoral Ministry.....	32
Master of Arts in Women's Studies.....	32
Master of Arts in Biblical Studies.....	40
Master of Arts in Biblical Counseling.....	40
Master of Divinity.....	96
Master of Theology.....	104
Doctor of Philosophy in:	
Biblical Counseling, Expository Preaching,	
Church Administration, Theology.....	110
Doctor of Ministry.....	128
Doctor of Theology.....	146

SPECIALIZED STUDIES

For individuals with specific ministry requirements, Trinity offers a variety of specializations which may be taken as either a minor or major concentration in a degree program. For example:

Biblical Counseling

The courses have been created for Trinity by Dr. Jay Adams, Dr. Howard Eyrich, and other counseling professionals, to provide you with the most comprehensive degree program available.

Evangelism

Specialized courses are developed for Trinity by Dr. Bailey E. Smith and Dr. Robert G. Witty.

Expository Preaching

The courses are developed exclusively for Trinity by Dr. Stephen Olford and Dr. David Olford.

- Course work is by extension study.
- Workshops are in Memphis, Tennessee.

Apologetics

Dr. John Warwick Montgomery, Adjunct Faculty

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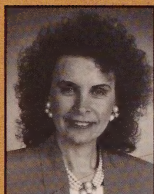


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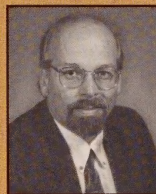
Dale F. Hansen, D.Min.
Dean, Biblical Counseling Programs



Susan J. Shaw, Ph.D.
Dean, Division of Women's Studies



Steven T. Collins, Ph.D.
Director, Southwest
Campus at Albuquerque



Brief Comments From Trinity Graduates

Edward L. Leopard, D.Min.
Lee Road Baptist Church
Greer, South Carolina

This program was without a doubt more practical than other institutions I have attended. It was certainly more convenient than others because it allowed flexibility in my studying. Where else could I have "gone to class" at midnight or at 5:00 a.m.?

William L. Wiley, Ph.D.
Pastor
Oak Grove Baptist Church
Cedartown, Georgia

The depth and intensity of the Ph.D. program has turned my study into a daily worship: resulting in deepening my commitment to the Word of God, manifesting itself through an enriched pulpit ministry, and being a continual source of strength and joy.

Ann Greis, Ph.D.
Director of Development
Evansville Christian Life Center

I came to a point in my life when I knew I wanted to learn more about the Bible and how to apply it to real life situations. As a wife, mother, radio Bible teacher and full time worker, how could I go back to school? I was thrilled to discover Trinity offered exactly the program I wanted. I could remain at home and earn my degree while completing the course work at my own pace.

Gary Haines, M.Min.
Evangelist, Church of the Nazarene
Colorado Springs, Colorado

The education received through Trinity Theological Seminary has not only deepened my personal spiritual walk with the Lord, it has also enhanced my ministry on His behalf. I'm glad that I made the commitment to the Trinity program. It has been a very rewarding experience.

O.C. Jones, Ph.D.
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Trinity Theological Seminary attends to individual and collective pastoral needs of people throughout the United States and foreign soil. Trinity's curriculum is designed so that active pastors and laity who cannot leave their immediate congregations, can pursue higher Christian education by way of extension courses. Degree programs are purposely designed to allow participants who embrace and acknowledge the Christian faith to enhance their biblical knowledge.

Russell Lee Quackenbush, D.Min.
First Assembly of God
Bloomington, Indiana

Perhaps the best way to describe the studies at Trinity is in simple terms. They are biblical in nature, spiritual in depth, practical in use, and challenging in academics. I deeply appreciate the constant call from the professors to keep one's life in line with the Word and the Spirit.



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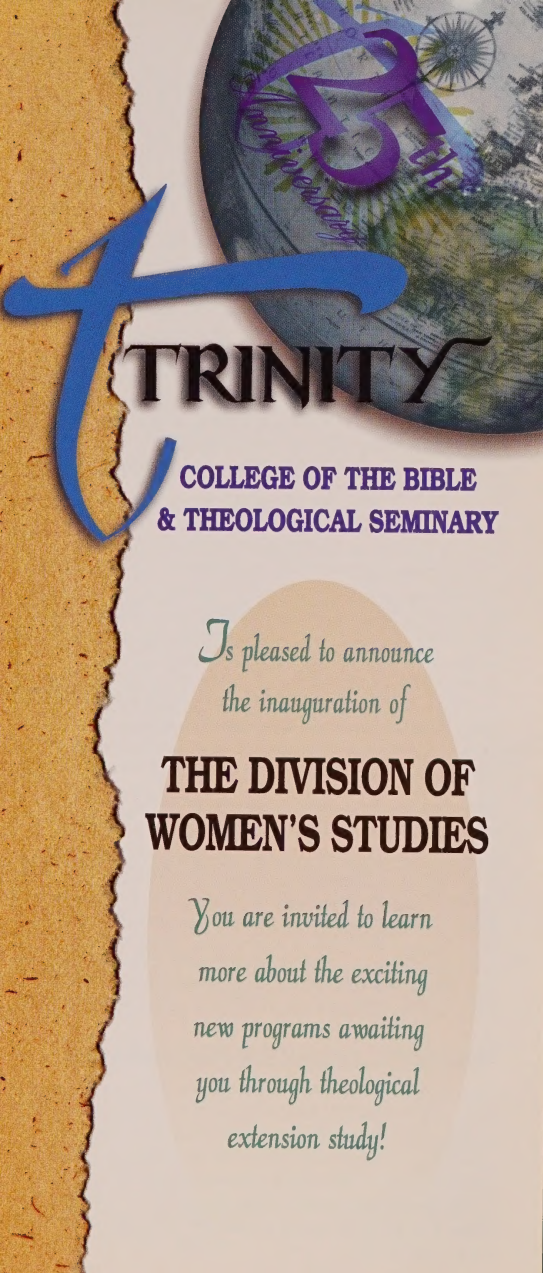
NAPNSC

Trinity College of the Bible and Trinity Theological Seminary was granted accreditation status by the Accrediting Commission of the National Association of Private, Nontraditional Schools and Colleges on January 26, 1992.

Information related to member institutions and NAPNSC's petition to the United States Department of Education may be obtained by contacting the National Association of Private, Nontraditional Schools and Colleges, Dr. H. Earl Heusser, Executive Director, 182 Thompson Rd, Grand Junction, CO 81503, Phone: (303) 243-5441.

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Accrediting Agency Evaluation Branch, Division of Agency Evaluation and Support, Office of Post-secondary Education, U.S. Department of Education, 400 Maryland Avenue, S.W. (Room 3036 ROB-3), Washington DC 20202-5242, Phone: (202) 708-7417.



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Susan J. Shaw, Ph.D.
Dean, Division of Women's Studies

Dr. Susan J. Shaw joins the TRINITY team as Dean, Division of Women's Studies, with some thirty years experience as a professional educator, academician, administrator, and businesswoman. A Messianic Jew, baptized as a Presbyterian, Dean Shaw came to a personal knowledge of the Savior nearly fifteen years ago, and has dedicated herself to theological study ever since. A professionally trained music educator, Dean Shaw holds a Master of Divinity from Alliance Theological Seminary (CMA), and an M.Phil. and Ph.D. in Theological and Religious Studies from Drew University (United Methodist).

A professional, both in and out of the classroom, in both the public and private sectors, Dean Shaw has had wide experience as a student, a teacher, a parent of students, and an academic administrator. It has been her prayer and goal, for most of her years as a Completed Jew, that she have the opportunity to develop professional academic programs in theology and religious studies for women (and interested men), both in and out of the Seminary. TRINITY is delighted that Dean Shaw will now have the opportunity to offer these courses and programs through the DIVISION OF WOMEN'S STUDIES.

The Professional Certificate Program is designed to offer foundational information for those not familiar with some of the Biblical and historical underpinnings of the study of theology. Completion of this program will certify to the student, TRINITY, and other institutions, that the individual has a satisfactory grasp of the sweep and range of the Biblical and secular views of women and their function. Outstanding performance and/or additional course work may qualify the student for advanced standing in other TRINITY programs.

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The Professional Certificate Program will enhance the effectiveness of women, in ministry, the academy, the home, the office, and the community, by allowing a new and vital dialogue to emerge out of the voices of women of God. Completion of this program will certify to the student, TRINITY, and other institutions, that the individual has satisfactorily developed a keener awareness regarding the perspective out of which women speak, both in the church and in the world.

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The **DIVISION OF WOMEN'S STUDIES** appeals to women (and interested men), of all ages and stages, with advanced degrees and no degrees, who desire to know more about God and the feminine, female understandings of God, the work of female scholars and academicians, the roles women of God have assumed in the church, the community and the family, and exploration of the new ways in which women have come to express their religious and spiritual natures.

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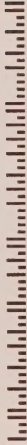
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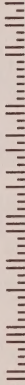
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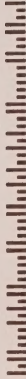
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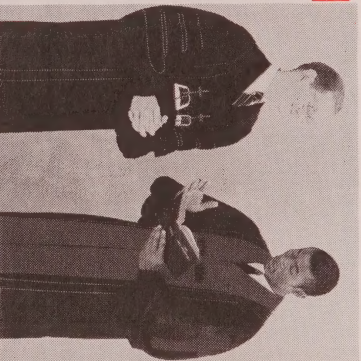
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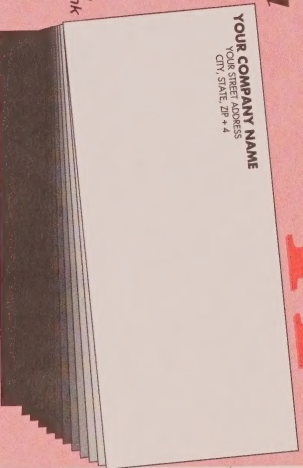
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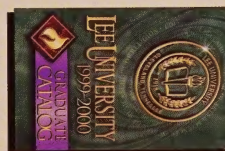
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